The Outlook

Vol. 61 March 11, 1899 No. 10

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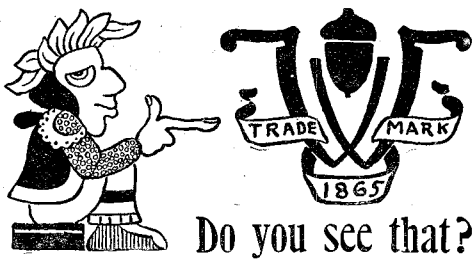

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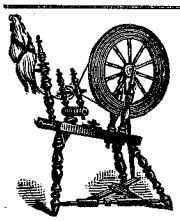

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The Outlook

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Congress: The Army and Navy Bills

The general anxiety to avoid an extra session brought about a compromise on nearly all the pending bills of importance before the hour arrived for the final adjournment of the Fifty-fifth Congress. The Army Reorganization Bill, amended in the Senate so as to provide for 65,000 regulars and 35,000 volunteers for the next two years, but restoring the old maximum of 27,000 at the end of that period, in the absence of new legislation, was grudgingly accepted by the House, though the vote in its favor was almost unanimous (203 to 32). Many of its details were sharply criticised, but the desire of Republicans to avoid an extra session, the delight of Democrats in the Senate amendment reducing the army at the end of two years, and the feeling in both parties that a more satisfactory reorganization could be effected after deliberate consideration by the next Congress, all operated in favor of the bill. The yeas and nays were not taken upon the final vote, but the analogy of the Senate, where Mr. Hoar was the only Republican among the eleven who voted against the bill, indicates that the thirty-two negative votes came almost exclusively from Democrats and Populists. When the Navy Appropriation Bill was before the Senate, amendments were adopted reducing the number of new armored ships from twelve to six, and providing for Government construction, ownership, and operation of armor-plate works, unless the armor-plate manufacturers reduced their price from $445 to $300 per ton. This last amendment, offered by Senator Butler, of North Carolina, was adopted by the surprising vote of 39 to 26. After conference, however, the number of new armored cruisers was restored to twelve, and the provision for a government armor-plate factory was excluded, but provision was made that no new cruisers should be constructed unless the armor-plate could be bought for $300 per ton. The Navy Personnel Bill was accepted by the Senate in much the form in which it left the House, so the old feud between the line officers and the engineers is adjusted, by consolidating the two corps, and giving those in the engineer service as high rank as their fellows. Another important feature of the bill is that it equalizes the pay between navy and army officers, doing away with the discrimination hitherto in force against the navy.

❀

Congress: The Canal Bill

The most exciting scenes of the closing session, however, centered in the conflicts over the River and Harbor Bill. This, it will be recalled, had been amended in the Senate by a rider providing for the appropriation of $115,000,000 for the construction of the Nicaragua Canal. Largely through the influence of Speaker Reed—supported, of course, by the general desire to avoid appropriations still further enlarging the deficit—the House supported its conferees in a demand that this rider be rejected, and in its place be substituted an appropriation of $1,000,000 for a thorough investigation of both the Panama and the Nicaragua routes before final action. As the franchises of the Maritime Canal Company expire this coming fall, it is probable that the next Congress can outline our future course with less aid from special interests as well as with more light upon the real situation in Central America. Even the final acceptance of this compromise, however, did not make certain the passage of the River and Harbor Bill, for Senator Warren, of Wyoming, aided by half a dozen others from the arid land region, began during the

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last night session to filibuster against the bill, hoping thereby to secure an amendment providing for irrigation in their States at the National expense. Of course they could claim with justice that such irrigation works would do as much to promote commerce as millions of dollars expended on Eastern creeks; but the wastefulness of the whole system of National appropriations for local works, as well as the absurdity of minority dictation, more than justified the Senate in refusing to come to terms with them. They showed, however, that by their system of relays they could have kept a speaker on the floor till the close of the session and prevented all further legislation. The fact that they finally decided not to use this power when they saw that they could not force another compromise does not lessen the need of amending the Senate rules so as to establish majority government.

❀

Congress: The Appropriations

In spite, however, of the defeat of the Nicaragua Canal Bill rider, and the postponement of the extravagant bill for shipping subsidies, the appropriations of the Fifty-fifth Congress reach an unprecedented total. The aggregate—according to both Mr. Cannon, the Chairman of the House Committee on Appropriations, and Mr. Dockery, the Democratic leader on the same Committee—is $1,567,000,000. Of this sum $483,000,000 has been occasioned by the Cuban and Philippine wars, leaving $1,084,000,000 as "ordinary" appropriations. Excluding the Post-Office appropriation—which is nearly offset by postal revenues, and is therefore not really a tax—there remains a round billion dollars of expenditure, not including $70,000,000 for contracts authorized by the present Congress for which future Congresses must make the appropriations. The "ordinary" appropriations are thus over a hundred million dollars greater than those of the "billion dollar" Congress at the beginning of the decade. These large figures, expressed in the comprehensible language of family expenditures, mean that the ordinary family, with about $800 a year income, has been taxed $70 in the past two years for the "ordinary" expenses of the National Government, and $30 more for its war expenses—a total of $100. As the same family has also had to pay its share of the State and local taxes—which for the two-year period have averaged $80 per family—the seriousness of the problem of taxation is seen to be acute.

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The Philippines and Cuba

The fighting in Luzon last week was mainly confined to the shelling by gunboats of bodies of the enemy near Guadalupe, San José, and other villages near Malabon in reply to movements of the insurgents in the way of concentration. As usual, our loss was very slight; the Filipinos are believed to have suffered considerably. On Monday of this week, General Hale's brigade drove back a large body of the enemy at San Tolan, near the Manila waterworks. General Otis says that no prisoners have been taken by the insurgents, while he holds about 1,500. The United States Commissioners have reached Manila. Transports with reinforcements have also safely arrived, and the Oregon is well on her way, having left Honolulu on February 20. On Saturday of last week Admiral Dewey raised his flag as Admiral of the Navy, amid the salutes of forts and war-ships, American and foreign. Probably no action of the Congress just closed has received such hearty approval from the people as the confirmation of Admiral Dewey in this title, with pay increased to $13,000. He now holds higher rank in the navy, relatively, than does any general in the army. The relative rank of Rear-Admirals Schley and Sampson remains unchanged under the Navy Personnel Bill just passed, the former holding superior position by two points. In Cuba the so-called Assembly continues futilely to discuss the question of the payment of the Cuban soldiers. It has talked of raising a loan of $12,000,000 for that purpose, but as it has no authority whatever to pledge Cuban revenues for this or any other purpose, financiers naturally will not provide the cash. The Assembly estimates the Cuban army at 30,000, General Gomez at 20,000. At Santiago Cubans and Americans alike are disturbed by the cessation of the work of improvement from lack of funds. It is stated that in the Province between three and four thousand men have ceased work.

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The funds are now appropriated from headquarters at Havana, and there is a deficit of $20,000 for February, for which General Wood is personally responsible, while for March only $10,000 is available instead of the $50,000 spent in February. The whole question of the control of local taxes and expenditures, whether from Havana or by each province independently, and of the proper scale of expenditure throughout the island, demands careful and wise treatment. The native Cubans are beginning to express dissatisfaction at not receiving some powers of initiative in local matters, and urge that an educative beginning in self-government be made in that way.

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Germany in the Philippines

The action of Germany in withdrawing her warships from the Philippines, and placing the care of German property and the protection of German citizens in the hands of the United States Government, is a conclusive answer to the sensational reports of hostility to American action and influence in the Far East. The Outlook has, from the beginning, treated such rumors as having no basis of fact. However uncertain the attitude of some of the European Governments may have been at the beginning of the war, the end of the war conclusively settled the question whether or not the United States should have a free hand in dealing with Spain in the final settlement of all questions of sovereignty and territory. It was inevitable that so long as the question of the control of the Philippines was unsettled the German Government should be ready to protect its interests and citizens in that part of the world. The situation was at all times full of uncertainty and peril to foreigners and to their property; and the German Government could not have done otherwise than keep itself in readiness to meet emergencies. But the ratification of the treaty of peace has settled for the present all the open questions regarding authority and responsibility in the Philippines; and the German Government has promptly recognized this fact, and has shown its confidence in the ability of this Government to protect property and life. Its action removes all doubt as to the attitude of the German Government, and at the same time brings home to our own Government the large responsibilities which it has assumed in the Philippines. Hereafter we shall be responsible not only for good government so far as the Filipinos are concerned, but for the protection of the property and lives of all foreign residents. The declaration of Baron von Bülow in regard to Samoa is equally satisfactory. He frankly says that the present tripartite direction of affairs in the island works neither easily nor satisfactorily; that there must be a new adjustment, and that this adjustment must be made by England, Germany, and the United States acting in concert; which is precisely the view taken by this Government. Until this rearrangement is made, Baron von Bülow declares that Germany will hold to the act of 1889, insisting upon her own rights under that act and recognizing fully the rights of the two other Powers. This also is all that our Government has asked or can ask.

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The Cabinet Crisis in Spain

The Spanish Liberal Ministry of Señor Sagasta has finally fallen on the question of the confirmation of the treaty with this country. That is to say, the bill which the Sagasta Ministry brought before the Spanish Senate for the cession of the Philippines was defeated by a vote of 120 to 118, and the Ministry thereupon resigned. This crisis is not likely to involve the failure of the Peace Treaty; and it is significant rather in its relation to home politics than on account of any bearing upon the relations of Spain with the United States. The late Prime Minister, who has so long been identified with the Liberal party in Spanish politics, is not only one of the most experienced but one of the ablest and most incorruptible men in Spanish public life. He is the victim of conditions which he has clearly recognized for a long time past, but which he was powerless to change. A true patriot, he has felt keenly the disasters which have befallen Spain; an open-minded statesman, he foresaw and foretold those disasters, but was put in the tragic position of not being able to avoid the catastrophe or to make ready for it. Probably no man could have done better than he has done

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under the circumstances; for what is needed in Spain is not the acceptance of new political policies or the reorganization of parties, but the moral regeneration of the whole country working itself out in all administrative departments.

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The New Ministry A new Ministry has been formed under the leadership of Señor Silvela, who is also both able and honest, and who has shown a considerable independence of party government. He has lately been a leader of the Opposition; but when the Conservatives were in power under Canovas, he was the leader of a section of Conservatives who were in sharp antagonism to the Government. In Spain he has the reputation of being a reformer; and his revolt against machine methods and party tyranny gives good ground for believing that he brings to his new and very difficult position something of the temper of the reformer. That such a man should have become the real ruler of Spain in this crisis is probably the very best thing that could have been hoped for. No other selection would have promised so much in the direction of political and moral regeneration; and the new Premier will be well supported by the new Minister of War, General Polavieja, who is also a reformer, because in season and out of season he has condemned unsparingly the stupid policy and the unscrupulous rapacity of Spain in dealing with her colonies. He foretold the war, and warned Spain that she would lose Cuba through the intervention of the United States; but his protests and predictions were alike unheeded. He now has the opportunity of showing what he can do for a country which has hitherto rejected him.

❀

The Army Inquiry The history of the proceedings before the Court of Inquiry at Washington last week was in substance very much like that of the preceding week. A great many witnesses, officers, and privates testified with substantial unanimity that the canned roast beef was unfit for food. One sergeant seemed to express tersely the general opinion when he said, in reply to Colonel Davis's question as to what was the matter with the roast beef, "Well, sir, it didn't look good when you opened it, and it didn't taste good when you was eating it, and it didn't seem to do you no good after you had eaten it." As to the refrigerated beef, the preponderance of evidence was that it was generally good, and the only evidence going to show that some of it had been chemically treated was the testimony of some witnesses that its exterior appearance was queer, and that flies would not light on its exterior surface. Representatives of the canning and refrigerating companies described the methods of slaughtering, inspection, packing, and canning, and denied positively that any chemicals were used; it was admitted that beef extract was made from the water in which the beef to be canned was boiled. There has been some discussion about General Miles's status in the inquiry. He holds (rightly, we think, from the wording of the order for the inquiry) that the investigation is not into his conduct, but into the questions raised by his charges. For this reason he had preferred not to be represented by counsel; but as the Court declined to recognize in any other capacity Major Lee, whose aid General Miles desired to have in examining witnesses, General Miles finally consented to introduce Major Lee as counsel.

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Increasing Prosperity Signs of business prosperity continue to multiply. At the beginning of the year only the South and New England failed to exhibit them, and now New England no longer forms an exception. The recent advances in the price of cotton, which followed the partial combination among the manufacturers, have not this time caused a curtailment of demand and an increase in the number of the unemployed. On the contrary, though the price of cotton cloths is twenty per cent. higher than last year, employment is more steady, and last week the operatives received a general advance of ten per cent. in wages. It is reported that 90,000 cotton operatives have had the wage schedule of 1897 restored. Turning now to general business conditions, we find that the number of firms failing is notably less than it was a year ago, and that railroad earnings are a trifle greater. In the iron centers

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phenomenal activity prevails. Although the prices of pig iron, steel billets, and steel rails are about thirty per cent. higher than last year at this time, the Pittsburg correspondent of "Bradstreet's" reports that "there is not a mill or furnace in this district that is not running double time." "Our export trade," he continues, "has increased probably 100 per cent. within the past year, and it is no longer a question of what amount of material can be sold abroad, but rather a question of how much we care to sell." Our general export trade continues to excite alarm abroad, particularly in England. A quarter of a century ago her exports ($1,275,000,000) were twice as great as ours ($579,000,000). Last year, on the other hand, our exports ($1,200,000,000) exceeded hers ($1,140,000,000). It is true that our increase in exports has largely been due to the fact that our population nearly doubled during the twenty-five years; but in Great Britain also there was an increase in population, amounting to 24 per cent.; so that the positive decline in the value of her exports means, in point of fact, much smaller receipts for the working people engaged in producing them.

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The Uncertainty in Pennsylvania

Senator Quay—to use William Lloyd Garrison's picturesque phrase—continues "trembling in uncertainty between the United States Senate and State's prison." Last week was full of events, but their net result leaves the situation much as it was before. On Monday, to the dismay of his opponents, Senator Quay's trial was postponed until April, at the request of the prosecuting attorney. No reason whatever was given for this request, and while the papers opposed to Senator Quay were full of suggestions as to possible reasons, his friends were naturally jubilant over the situation. A day or two later their hopes were raised to a still higher point by the letters brought from prominent Democratic Congressmen at Washington urging Democrats to support Senator Quay, if they could not elect a Senator of their own party. Some of these letters simply urged Senator Quay's exceptional fairness to party opponents in the Senatorial proceedings, but others put forward strongly the plea that Senator Quay's re-election would keep wide open the present breach in the Republican party. This ignoble strategy seems to have been the conception of Congressman Sibley, and it was at his urging that these letters from Washington were written. Fortunately, however, Chairman Guffy, of the Democratic State Committee, is not the Quay sympathizer that he was alleged to be when he rejected the proposal of the anti-Quay Republicans to nominate a Gold Democrat for Governor last fall. Whether from principle or from the clear-sighted belief that Democratic aid for Senator Quay would in every sense result in his own party's demoralization, Chairman Guffy rejected the counsels from Washington, and kept the Democratic legislators in line for Mr. Jenks, the Democratic nominee. When this crisis had been passed, the current began to set in the direction of the anti-Quay forces. The week previous serious charges of bribery had been brought against the Quay managers, and when the time came for action they at first attempted to prevent an investigation, and afterwards, through the Speaker of the House, appointed four partisans of Senator Quay, and only one opponent, on the investigating committee. When the committee met, its first action was to refuse to hear any evidence unless the accusers gave it in the presence of the accused. This, of course, was a plan to prevent the giving of evidence, and the minority member, representing the anti-Quay majority in the Legislature, expressed his determination to ask that body to increase the membership of the committee, and secure a thorough investigation. When the Legislature met the following day, the Quay chairman adjourned it as soon as the minutes had been read, and before even the regular joint ballot could be taken. He did this under an old rule providing for adjournment at eleven o'clock on Fridays; but this rule was believed by the anti-Quay majority to have been superseded by the later rule requiring a joint ballot each day. A parliamentary contest ensued, in which the anti-Quay members installed new officers; but, unfortunately, only 101 of them were present, or two less than they needed to make a quorum. When another ballot was reached, three of the Quay supporters went over to the opposition.

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Carl Schurz The dinner tendered to Mr. Carl Schurz in this city last week was, in its personnel and in the list of subjects assigned to the speakers, a striking testimonial to the high character of the man, his intellectual quality, and the disinterested plane upon which he has dealt with public affairs. Beginning with the Storm and Stress period in Germany, Mr. Schurz's public career was described by such chapter-heads as "The Champion of the Slave," under which Professor Sloane outlined Mr. Schurz's work in the anti-slavery agitation, "The Soldier in the Civil War," "The Statesman in Reconstruction," "The United States Senator," "The Member of the Cabinet," and "The Civil Service Reformer." It is noticeable that in every instance Mr. Schurz's relation to the period described was not that of a self-seeker, but of a man intent, not only upon doing his work in the most efficient way, but on raising the standard of work in the field in which he found himself. The Outlook has had occasion to differ from Mr. Schurz very sharply on more than one public question; it has never had occasion to question the disinterestedness of his support of any cause which he has espoused. Compelled to flee from his own country while a very young man, his career has illustrated, not only the opportunities afforded in this country, but the quality of success which lies within the grasp of a man of high ability and equally high purpose. Speaking two languages, probably with equal facility, possessed of the literary gift to a remarkable degree, Mr. Schurz has had the great advantage of being able to state his position from the start in the most effective and influential way. He has also had, what is rare in a man not born on this continent, a genuine insight into the American nature and a comprehension of the American temper. He has only once or twice shown that kind of detachment which so often neutralizes the influence of a foreign-born man, no matter how great his ability. If political success is to be measured by the kind of political influence which gives a man command of party machinery, Mr. Schurz has not been an eminently successful politician; but if success means the illustration of high motives in a dozen different fields, the attainment of very high positions, universal respect and regard, and association with all the reform movements of his time, Mr. Schurz has been pre-eminently successful. His mistakes have been the mistakes of a conscientious man; his successes have been the successes of a man of first-class ability and principle. Such men are always rare in the public life of any country; they have been during the last quarter of a century more unusual in this country than they were formerly, or than they are to be in the days to come.

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The Pope's Illness Except Gladstone, this generation has seen no finer example of an active mind in old age than that presented by Leo XIII. His physical power of resistance is evidently also remarkable. On the day before his eighty-ninth birthday the Pope submitted to a serious and very painful operation (the removal from his thigh of a cyst as large as an orange), stood the shock and resulting weakness with perfect composure, and two days later we find the cable reports declaring that his energy is unquenchable, that he wants to hold his anniversary ceremonies as usual, and that the doctors' chief fear as to his recovery is that they may not be able to restrain his impetuosity and desire for work! Leo XIII. might well exclaim, as he did the day after the operation: "Ah, what will they say who have already counted me as dead?" If, indeed, in 1878 any of the Conclave voted for Leo because they thought a successor would soon have to be chosen, they must have been caught in their own net. It is said that 28,000 telegrams of sympathy and inquiry were received at the Vatican last week; it is certain that the venerable Pontiff has had the sincere sympathy and good wishes of the world in his cheerful and brave fight against disease and old age, and all will join in the expressed hope of the Czar "that many years of life await the Pontiff, who, owing to his authority and moral influence, is one of the most powerful workers for the triumph of the ideal of peace for all nations." In this country the recent letter of the Pope concerning "Americanism," on which The Outlook commented last week, continues to provoke discussion. A valuable contribution by Victor Charbonnel to the general question will be found elsewhere in this issue of The Outlook.

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Lord Herschell

England loses by the sudden death of Lord Herschell a trained and faithful public servant of a high and rare type. He had been not only a prominent member of both branches of Parliament successively, a political leader, a Minister, and the presiding officer of the House of Lords, but also an expert of extraordinary ability in close and accurate knowledge of public affairs. It was this last that made Lord Herschell almost invaluable and impossible to replace in such a position as that he held at the time of his death—that of President of the Joint High Commission on Anglo-American claims and counter-claims. In another way, his almost boundless capacity for absorbing intricate knowledge and dealing with considerations of law and evidence was being utilized for British and American benefit, for he was one of the members of the Venezuelan Boundary Arbitration Tribunal. Lord Herschell was the son of a converted German Jew, who became a missionary for one of the Nonconformist English churches. The son had an excellent English and German education, was called to the bar, and in 1874 was returned to Parliament as a Liberal from Durham, continuing to represent that cathedral city until 1886, when he became Lord Chancellor and was made a peer. He was a member of Mr. Gladstone's Ministry, as Solicitor-General, in 1880. His entire career was marked by monumental labor, done with rapidity as well as painstaking conscientiousness. But his intellectual force was not alone that of devotion to work; it came from keen discrimination and the best judicial and executive qualities.

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The New Austrian Premier

Readers of The Outlook have not forgotten the patriotic decision of Baron Banffy to resign the position of Premier of Hungary rather than stand in the way of a working arrangement between the two sections of the Dual Empire. Against the wishes of the King, Baron Banffy has given place to M. Koloman de Szell. The new Premier is allied with the strongest patriotic traditions of Hungary. He was the pupil of Francis Deàk, he has had thirty years' experience of parliamentary life, he was four years Minister of Finance, and of recent years his greatest service has been rendered in a constant endeavor to bring together the discordant factions in the Hungarian Parliament so as to avoid a continuous deadlock. If the Opposition keeps its promises, the act of union between Hungary and Austria, known as the *Ausgleich*, will now be renewed, and the chaos of the last few months brought to an end. When this is done, the Premier has announced his intention of so amending the rules of the Chamber as to render the disgraceful scenes of recent months impossible, and to make it unlawful for Ministers to be members of financial corporations. It is doubtful whether he will be able to do more than secure these immediate and much-needed reforms, because it is doubtful whether he can hold the discordant factions together for any length of time. He is an opportunist, selected for the definite purpose of forming what is sometimes called a "stop-gap" Ministry; but if he shall succeed in holding his position long enough to renew the relations between Austria and Hungary, and to bring some sort of order into the Hungarian Parliament, he will have rendered a very great service to his country and to Europe.

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Parliamentary Reform in Austria

The breakdown of parliamentary government in Austria is not accepted as an evidence of the weakness of the parliamentary system as such, but as an evidence of the inability of a great many Austrians to live up to its privileges and duties; and this view of the situation is giving an impetus to parliamentary reform. The Social Democrats have long been looking in this direction, but recent events are bringing many of the German Liberals, who are of a more conservative temper, over to their point of view. One of the leaders at a recent mass-meeting declared for manhood suffrage and the representation of the working classes, because, he said, the broadening of the electorate would carry discussion behind the strife of nationalities, and would bring new questions into politics. Readers of The Outlook have not forgotten that six years ago an attempt was made by Count Taaffe to secure prac-

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tically the same thing; but his appeal for extending the franchise was hardly presented before it was withdrawn on account of the antagonism of his own colleagues. If Austria is to have any other government than absolutism, she must put her parliamentary institutions into working order; and there seems to be no way of doing this except by so broadening the field that other and deeper questions shall be brought into discussion, and the lines between the races obliterated.

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Old-Age Pensions

In the last issue of the "National Review," W. Pember Reeves, the Agent-General for New Zealand, gives a clear account of the old-age pensions act recently adopted in that colony. Every citizen of New Zealand, man or woman, who has lived twenty-five years in the colony is entitled to a pension of $90 a year after reaching the age of sixty-five, unless he or she has an independent income of $170 a year. For those whose incomes exceed $170 the amount of the pension is lessened by one pound for each additional pound of income, so that the citizen whose income is $260 a year receives no pension at all. In case the applicants for the pensions have accumulated property, they are still entitled to the full allowance of $90 a year each, unless their property exceeds in value $1,625. If it is more than that sum, the amount of the pension decreases with the increase of the property, and disappears altogether when the property is worth more than $3,000. The amount of the pension, it will be seen, is barely sufficient to pay the most necessary living expenses. Ninety dollars a year—$180 for man and wife—will, however, enable aged people to pay the house-rent customary among working-class families, or the bare cost of food and clothing. The bill is adopted in such a form as to insure a three years' trial. After three years the continuation, modification, or repeal of the plan will be decided upon by a new Legislature elected after the workings of the system have been tested. It is interesting to note, however, that the opponents of the present bill do not contemplate the abolition of old-age pensions, but the substitution of a new plan by which the younger citizens shall be obliged to make definite contributions to secure old-age pensions, and by which those who are thriftless shall not secure greater help from the State than those who are energetic and saving. The present plan, as was urged in the Legislature, has some of the shortcomings of a poorhouse system. By making it necessary for the pensioners to plead poverty, the most worthy of the working classes are debarred from the benefits, while a stigma is inflicted upon those who receive them. To remove the stigma and to remove the discrimination against thrift, it is possible that the pensions will one day be the right of all, just as in some quarters free schooling has been made the right of all, to avoid the stigma which used to attach to charity pupils, and the injustice which used to be inflicted upon the more independent poor. A system of charity which dishonors the recipient is as much to be condemned from the standpoint of political economy as from the standpoint of Christianity.

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A Roman Catholic Musical Genius

All Italy is talking of a young Roman Catholic priest, Don Lorenzo Perosi, who suddenly has risen as a new star on the musical horizon. He is still a very young man, not being yet thirty. His family were musical, all of the members being "professionals" in one way or another. Lorenzo was sent to the Institute of Santa Cecilia in Rome, and later to the Conservatory in Milan, for his talent as a composer had shown itself very early. However, his religious bent was even stronger. He made up his mind that he would become a monk, and he actually entered Monte Cassino as a Benedictine oblate. The monks at Monte Cassino, however, were soon aware of Lorenzo's wonderful musical ability, and insisted, as did his father, that he should complete his education in music. He was therefore put under the fitting mastership of the greatest Roman Catholic editor of church music, namely, Haberl, himself a priest, and at one time the organist of one of the great Roman churches. Probably no one has done more towards the revival of Palestrina's music than has Franz Haberl. Accordingly Perosi went to Ratisbon, where Haberl was then teaching; and when the Ratisbon period was ended, the young composer returned to Italy and became

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director of the music at St. Mark's Church, Venice, also entering the priesthood. In Venice the great idea came to him of representing our Lord's life in a series of oratorios. This idea was eagerly acclaimed by an astute Church, which saw in it an opposing force to the already vulgarized Italian opera. Last year four of Perosi's oratorios were finished and were performed. The first of these was "The Passion of Christ;" the second, "The Transfiguration;" the third, "The Raising of Lazarus;" and the last, performed only a few weeks since, "The Resurrection of Christ." The oratorios have been given in churches in Rome, Milan, Venice, and other Italian cities, and have received enthusiastic approval from all classes. In one of the Roman churches the audience included no less than fifteen Cardinals, besides many other dignitaries. Perosi's music is hardly sacred music in the Palestrina sense. As he says, "I compose operatic music such as a priest may write." The oratorios, nevertheless, are on the ground plan of the Bach Passions. A baritone takes the part of our Lord, and a tenor that of the narrator. With the marked tendency in England and America towards oratorio appreciation, it will probably not be long before some one of Perosi's works is produced in London, Worcester, or New York. Perosi is a picturesque figure from both the ecclesiastical and the artistic point of view. It is interesting to note that his aim is quite in line with that of the great French artist Tissot; they both endeavor to express the highest religious devotion, feeling, and aspiration in the form of highest art.

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Plundering the Chippewas

The friends of the Indians succeeded in securing the following legislation as part of the Indian Appropriation Bill which passed both Houses of the Congress just ended:

The Secretary of the Interior is hereby authorized and directed to cause an investigation by an Indian Inspector and a special Indian Agent of the alleged cutting of green timber under contracts for cutting "dead and down" on the Chippewa ceded and diminished reservations in the State of Minnesota, and also whether the present plan of estimating and examining timber on said lands and the sale thereof is the best that can be devised for protection of the interests of said Indians; and also, in his discretion, to suspend the further estimating, appraising, examining, and cutting of timber and the sale of the same, and also suspend the sale of the lands in said reservation.

Later there were presented in each House of Congress petitions from the Legislature of the State of Minnesota praying that the lands of the Chippewa Indians in the State of Minnesota be withheld from sale until the year 1902. The object of this memorial was to induce the United States to purchase the lands for a National Park, the legislation providing for the same to be secured in the meantime. While this action was not intended to benefit the Indian, it will have the effect, perhaps, of lessening the efforts of the legislators from Minnesota in Congress to continue the unjust laws now being carried out in relation to the estimating and sale of the pine lands. The friends of justice to the Indian intend to present to the next Congress a bill changing the whole law, abolishing the Chippewa Commission, and providing a plan of cutting the timber by the Indians that will be acceptable to them. At present the timber is estimated (only green pine being counted—at least one-third is dead or down and goes in free under the estimates), and the land is sold for what the timber is estimated at; so that the land goes free to the purchaser, since the universal experience is that when these lands are offered for sale they always sell at the appraised value, no more—the purchasers pooling their interests and not bidding against each other. We are told that much of this timber that will be sold for three dollars per thousand feet is easily worth double that price; and if it should happen that a tract was estimated at all it was worth, it would not be sold at all, as is seen to have been the case under former sales. The Indians are the only parties whose interests should be considered, not the lumbermen of Minnesota, or any other persons who may hope to profit by the proposed sale of this pine land, or who desire to provide places for henchmen on the corps of estimators. The Indians realize that they have been robbed of hundreds of thousands of dollars in different ways through this timber manipulation, yet they are willing to lose what is lost, but ask that what is left of their pine lands be saved for them.

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Truth First

The following correspondence is self-explanatory:

My Dear Bishop Potter:

As you know, The Outlook has been constantly and actively interested in discussing the saloon question. I wish very much that you would give us, at the earliest possible date that is convenient to you, an article of not more than fifteen hundred words, giving our readers your plan for dealing with the saloon evil. I heartily sympathize with what I believe to be your position, that the only practicable and reasonable way to destroy the pernicious influence of the saloon is to provide a better substitute. I am led to make this request of you from numerous letters which we are getting from various parts of the country, prompted by the newspaper discussion of your recent address. I believe it will be a service not only to our readers but to the community at large to have an authoritative statement from you. Yours very sincerely,

LYMAN ABBOTT.

The Outlook, 287 Fourth Avenue,
New York, February 2, 1899.

My Dear Dr. Abbott:

Your letter, asking me for "fifteen hundred words on the saloon evil," came to this address while I was in the West, hence my delay in acknowledging it.

I wish I could comply with your request; but, alas! fifteen words, crowded as I am, are almost as impossible as fifteen hundred. Nor, indeed, if it were otherwise, is there anything new to say. It is the old situation—as old as the religion of Jesus Christ—with the Scribes and Pharisees on the one hand, the Sadducees on the other, and, over against them, the Truth.

No more perfect reproduction of the first named has appeared in our day than the Prohibitionist, *et id omne genus*, arrogant, denunciatory, ignorant, unscrupulous, and untruthful; holding one meager fragment of the truth to their eyes, and denying great and fundamental facts in human nature, in their foolish and futile endeavor to remedy the perversion of human instincts by extirpating them; true children of the mediæval systems of monastic asceticism, which they would fain substitute for the freedom of a regenerated manhood. The grotesque hypocrisy of the prohibition system, from Maine to Kansas, is a sufficient commentary upon their theories. Meantime, the endeavors of wiser men and women to better the condition—the homes, the domestic life, the recreations—of their less-favored brethren go untouched of these, fit successors of those to whom Jesus said: "Woe unto you, scribes and Pharisees, hypocrites, for ye bind heavy burdens upon men's shoulders, and grievous to be borne, and ye yourselves will not touch them with the tips of your fingers!"

And over against them, as of old, are the modern Sadducees, critical, indifferent, apathetic. The dissensions of those who are not agreed as to the problems of intemperance and its cure are entertaining and amusing to these—and no more.

Yet let me not do them injustice. What I have said has its considerable and inspiring qualifications; and men of wealth and intelligence who had originally dismissed the "saloon" question, and all that it involves, as equally hopeless and insoluble, have in recent years, and in some conspicuous instances which I need not recall, grappled with the larger problems of the housing and bettering of wage-earners in all the various aspects in which those various problems present themselves; and have done noble and generous things along the line of a wiser and more brotherly consideration for their fellow-men.

But the whole movement is as yet in its infancy, and waits for guidance, enlightenment, and, above all, *co-ordination*. As yet we have been but fumbling with social problems, whether in this country or elsewhere, unable or unwilling, apparently, to recognize that the radical changes in our industrial and social conditions which have come to pass during this century have brought with them demands upon wealth, experience, scientific sympathy, and self-sacrifice which the favored classes are as yet but slow to recognize. The permanence, however, of our present social structure will depend upon their recognition; and of the appreciation of this fact I am glad to see that there is daily increasing evidence.

Of course, in this larger aspect of a vast question, the saloon is a mere incident. Its causes; its phases; its relation to the home life, as well as the individual life,

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of communities; the evils that feed it; the miseries that support it; a whole host of questions such as these wait for a consideration which as yet they have hardly had.

Meantime, it may be well to relieve the minds of fanatical and hysterical people by saying that there is *no one cure for so vast a mischief as the saloon stands for;* and, generally, that, in dealing with humanity and its perverted instincts and appetites, the Divinest Teacher that the world has had would seem to have taught us a law of *transformation*, as that for the regeneration, whether of society or of the evil instincts of individuals—not extirpation.

In this connection, I wonder if you have seen a remarkable book, "Civilization and Progress," by John Beattie Crozier? It is well worth reading and pondering.

Very faithfully yours,

H. C. POTTER.

Diocesan House, Lafayette Place,
New York, February 11, 1899.

Bishop Potter's letter is characteristically frank and outspoken. Its writer has suffered many things in the way of gross and unnecessary misinterpretation and misrepresentation, and it is not surprising that he speaks, not only with force, but with indignation. It is the misfortune of a great many reformers that, while they see certain effects with distinctness, their vision of causes is limited, and their judgment of the men who differ with them as to the best methods of effecting reform, illiberal and unjust. It has been the misfortune of the temperance question that it has called out in some men and women, who hate the sin of intemperance, a temper which makes them blind to facts and grossly unjust in their judgment of those who differ with them. The temperance cause needs nothing so much as temperance of feeling, speaking, and action; and the attempt to reform the drinking habits of men, and to control the distribution of liquor, has suffered more from lack of knowledge, of charity, and of co-operation on the part of those who are seeking the same end, but who differ as to methods, than from any other single cause.

The Outlook, like Bishop Potter, believes absolutely in temperance, not in reference to a single habit or as identified with any kind of legislation, but as the Christian law of life, to be applied to every instinct, taste, passion, and activity. The Outlook is in favor of every just and rational method of controlling the sale and distribution of liquor; but it is also in favor, at all times, on all occasions, in all things, of truth, reason, and charity. If it is necessary to choose between telling the whole truth, without reference to its effect on any method of reform which we have at heart, and securing the adoption of that reform, The Outlook believes that it is better to stand by the truth. Let us have all the facts first—let us have the whole truth, without reference to its effect on our particular method; this is fundamental. If there must be a choice between the two virtues, truth must have the first place, and temperance must come later, because nothing can be done rightly without truth. When the Bishop of Peterborough declared that if he had to choose between England free and England sober, he would take England free and undertake to make her sober afterwards, his position was perfectly sound, although bitterly assailed and misrepresented.

There are a host of Prohibitionists who are not given to suppression of facts, to misrepresentation of those who differ with them, or to offensive and intolerable oversight and interference with the lives and habits of other people; but there are also a great many Prohibitionists who have made a fetish of a method, whose minds are not open to any candid examination or any candid statement of facts, and who are willing, in what would be considered in others an unscrupulous spirit, to override personal liberty. Men and women of this temper are not real reformers; they are not even advocates of a true temperance. If they could work their will, they would plant the seeds of a reaction which would leave the situation worse than when they took it up. In order to be effective a reform must be based on truth, must be rational in method, and must carry with it the judgment, the conviction, and the support of the majority. The time has come when a temperance man can refuse to be a Prohibitionist without having his motives assailed, without being accused of working for the saloon and of alliance with the liquor interests. If it has not come, the settlement of the drinking question must be postponed until perfect liberty has been secured.

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The Sunday Problem

An excellent letter on another page from two housekeepers, justly protesting against social incursions upon home life on Sunday, gives us the occasion for a restatement of The Outlook's position with regard to Sunday observance.

Certain aspects of the Sunday problem present very serious difficulties to those who are at once conscientious and liberal, who wish to do what is right themselves and do not wish to impose their consciences on others. In this article we do not propose to consider the philosophical questions, such as the basis of the Sabbath obligation, the nature of the Fourth Commandment and its relation to modern civilization, and the like, but merely to indicate three principles, the application of which may help those who are in perplexity respecting the practical aspects of the Sunday problem.

(1) It is certain that practically no people in our time any longer believe in or attempt to conform to the Puritan conception of the Sabbath as it is embodied in the Westminster Confession of Faith: this "Sabbath is then kept holy unto the Lord when men . . . are taken up the whole time in the public and private exercises of His [God's] worship, and in the duties of necessity and mercy." It is not possible for the mind to be taken up the whole time in one particular line of thought or one particular exercise of faculty, without detriment rather than advantage to growth. This conception of the Sabbath is neither in accordance with the teaching of Scripture nor of psychology. The world has laid it aside, and has found as yet none other to take its place. But though it is true that the mind cannot be "taken up the whole time in the public and private exercises of worship," it is equally true that no Sunday observance is healthful and beneficial which ignores the necessity for public and private worship and for definite spiritual development. Faith, hope, love, will no more grow without something to minister to their growth than will the intellectual faculties or the bodily organs. It is as idle to expect the adequate development of the moral and spiritual nature by mere chance and accident as to expect such development of the scientific, the logical, or the literary faculties of the mind. He who works so hard and so late on Saturday night that he is not ready to get up on Sunday morning until a noon meal, and who takes for his intellectual food the average Sunday newspaper, or who takes to his bicycle at nine o'clock in the morning and spends the whole day on the road, or who devotes the forenoon to rest or that idleness which is miscalled rest, that he may give his afternoon to receptions and his evening to a dinner-party, is certainly not doing anything to develop the moral and spiritual nature. His Sunday is merely ministering to his animal life; and the decadence of the higher phases of courage and hope, the higher experiences of faith and love, will follow as certainly from such a spiritual famine as would the emaciation of his physical frame if he were to go without physical food. If the Puritans were mistaken in saying that the whole time on Sunday should be devoted to the exercises of public and private worship, their mistake was less disastrous than that of those who act as though they believed that no time at all need be devoted to spiritual culture.

(2) The primary conception of Sunday is expressed in the word employed to designate it—"Sabbath"—that is, rest. It is equally indicated by the contents of the Fourth Commandment, which, indeed, says nothing whatever about worship, and which only by implication indicates that it is to be a sacred day, in the phrase "to keep it holy," and which puts its emphasis and stress upon abstinence from labor: "Thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." In this respect the Fourth Commandment is a model which our lawgivers might well pattern after. The object of legislation should be simply to preserve the workingman's right to his rest-day. Sunday should be a legal holiday, as indeed it is. All vocations and industries not essential to the maintenance of comfortable life should be discouraged by society, and, when necessary to protect the workingman from the oppressions of greed, should be prohibited by law. For this reason those recreations which involve public toil are disadvantageous as compared with those which involve no toil to others and are restful in themselves.

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The Sunday excursion, the Sunday theater, the Sunday concert, the Sunday dinner-party, the Sunday ball-game, are all included in the list of those things which those who desire to preserve Sunday as a day of rest should discourage rather than encourage. For this reason walking is better than bicycling, and perhaps bicycling is better than driving, where the latter involves keeping the livery-stable open throughout the day. We take our sports too seriously in America even on other holidays, and it is a distinct loss to character—physical, mental, and moral—so to use Sunday in exhausting pleasure that one enters upon his work on Monday wearied rather than refreshed. Americans are not adepts in the art of resting. The nervous stress and strain of our life needs one day in seven given, not to a change from one intense activity to another, but given to real restfulness. We do not believe that this reform will ever be adequately reached until conditions are such as to make it possible to secure a general Saturday half-holiday throughout the year, and so to obtain for recreation and sport the time which now is too often taken from Sunday for that purpose.

(3) Sunday should be pre-eminently a home day. Neither public recreations, social festivities, dining out, or even religious meetings, should be allowed to prevent the home gatherings on Sunday. The social fellowship of that day should seek its expression and its culture rather in the home than in the public hall, the great reception, the restaurant, or the hotel. This is the day for the children and the grandchildren to meet under a common roof, and for those friends who are as members of the family to join in the family life and be made recipients of the family love. Too many of our households are not homes because the fathers are too active in business and the mothers are too busy either with social obligations or with philanthropic and civic engagements. If Sunday is also to summon the family from the home, whether to sacred concert or church service, whether to Sunday excursions or Sunday dinings out, the home life will receive another shock and suffer from another disintegrating force. Nor is it at all impossible for the wise homekeeper to maintain home life and at the same time secure Sabbath rest for her servants. Many families now do this by making their dinner a midday meal, by making the evening meal a simple one, and by giving the afternoon and evening to the servants for their own home-going and friend-seeking. A little self-control, a very little self-sacrifice in epicurean enjoyment, is quite adequate to secure both restfulness and the best, because the simplest, form of social enjoyment around the home table.

The Outlook receives frequent inquiries from readers asking specific questions respecting Sunday observance. We do not think these questions can well be answered by definite rules. They can be answered only by a grasp of essential principles, and the application of those principles to the varying circumstances and conditions of different communities. We are far from saying that these three principles exhaust the subject, but we are sure that their application, if honestly made, will help to solve some aspects of the Sunday problem. So order the Sunday as to secure some moral and spiritual culture, the largest practicable amount of real rest, and the safeguarding and development of home life.

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Concerning Woman's Education

The friends of woman's education, as well as the special friends of Vassar College, will rejoice that Dr. James M. Taylor has declined the flattering call to Brown University. The presidency of either institution might well appeal to the nobler ambition of any man, and it is not strange that the choice between them has involved no small perplexity. But it is certain that his last ten years of service has not only restored Vassar College to its old rank among woman's colleges, but has placed its President among the leaders in the yet incompleted work of fashioning the woman's education of the future.

It is little over half a century since the first claimants appeared demanding for women an education as broad, and for woman's schools and colleges an equipment as generous, as were provided for their brothers. The efforts of Miss Willard in Troy, Miss Lyon at South Holyoke, Jacob Abbott in Boston, and his brothers in New

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York, were greeted, as such work by pioneers generally is greeted, with enthusiasm by a few, with scorn by many, with indifference by most. The foundation of Vassar was the first liberal attempt to found a college with an equipment which imitated even afar off that of Harvard, Yale, or Princeton. Under such conditions, it was first necessary for educational reformers to demonstrate their postulate that women were entitled to as good an education as men; and the only practicable method of demonstration was to prove by experiment that they had intellectual capacity to respond to the same education. That demonstration has been abundantly afforded. They have competed successfully with the supposedly stronger sex in competition for honors in Greek, Latin, the higher mathematics, the sciences, and philosophy. They have done as good work as men in the physical, the chemical, and the biological laboratory. It is not necessary any longer to continue the demonstration.

But so long as man's capacity for education is made the standard and woman's education is made to conform to it, man is recognized as inherently the superior, as, so long as gold is recognized as the standard, silver is by that very fact treated as the inferior metal. The time has come for those who really believe in the equality of the sexes to take the next forward step and insist that woman's curriculum shall not be adjusted to masculine standards, but that she shall discover and furnish her own standard. If the result of experimentation shall demonstrate that there is "no sex in education," very well; but this negative is not to be taken for granted; nor is the opposite opinion, "sex in education," to be taken as relegating woman to an inferior rank. The question has been abstractly discussed, but not practically tested; only a much larger system of optionalism than has as yet been attempted can give to it any conclusive answer.

Without prejudicing this question, we think the history of education in the past warrants the belief that in primary and secondary education there is little if any room for difference in the educational work of the two sexes—an incidental argument, though not conclusive, in favor of co-education in our primary and secondary schools; but also that there is a presumption in favor of the opinion that a bifurcation should take place at about the commencement of the college course, and that thereafter the two streams of education should flow in somewhat separate directions. For there is certainly a variation in the social life and work of the sexes in the healthiest and most normal life. The man is appointed to be the soldier and the breadwinner; the woman to be the home-builder. The father bird gathers the food, the mother bird broods the young. If the question be asked why the man should not be educated for the home as much as the woman, the answer is that the man serves the home chiefly by providing it with the means of life, the woman by inspiring it with her own life. It is quite conceivable that exactly the same processes will fit for these two widely different functions; that the same study of mathematics which will equip the civil engineer to wrest subsistence out of the earth will equip his wife or his sister to invest that subsistence with the spiritual qualities without which no amount of shelter and clothing and food constitute a home. But this proposition is not to be assumed as axiomatic; the presumption, indeed, would rather lead us to look for a different conclusion. If formerly educational systems dishonored woman by assuming that the object should be to make her a more intelligent servant in the kitchen or a more charming ornament in the parlor, and if the mothers whom Jane Austen describes were too eager to marry off their daughters as soon as they arrived at marriageable age, society has now oscillated too far in the other direction, in assuming in the school-room that woman is to be prepared to serve the world in competition with men in breadwinning employments outside the home, and in assuming in society that marriage is not to be foreseen and prepared for, but to be fallen into by a chance that may be happy or otherwise as an inscrutable fate may direct.

For these reasons we are very glad that Dr. Taylor has decided to remain the President of Vassar College. No one will attribute to him that miscalled conservatism which would relegate woman to a subordinate place, and prepare her for it by an inferior education. No one will attribute to him that pseudo-progressive-

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ness which, under guise of developing a "new woman," would make an effeminate man. His courage, his wise progressiveness, his tact, his broad sympathies, his open-mindedness no less than his past experience, combine to fit him to take a valuable part in that work which the educational pioneers of the future have yet to accomplish, in providing an education for woman which shall not be a mere blind imitation of that education which previous pioneers have provided for man, but shall be as noble in its aims and as generous in its equipment.

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A Lenten Thought

"Almighty God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen."

This prayer, appointed in the Prayer-Book for the second Sunday in Lent, brings into clear view the double dependence of man upon God—the dependence of the body upon its Creator, and of the soul upon its Father. It brings into view also the two kinds of perils to which men are exposed—perils which assail the body and perils which assail the soul. These two perils cannot always be separated; for it is through the body that some of the most serious dangers to the soul arise; and the perils of the soul, in the last analysis, are the perils of the body also. The great and significant fact in human experience which lies behind both kinds of peril is the absolute dependence of man upon God for every kind of help, power, and freedom. No man uses an ounce of power of any kind which he does not borrow from God. Every sort of power, under all the different names which power bears to-day, is developed in some form out of nature. We create nothing in the way of force; we simply discover ways in which we can use and direct forces already existent. It is by making a partnership with nature that men are able to annihilate time and space, speak to each other across the globe, and to secure that intimacy of relation which comes from what would have been to our ancestors incredible rapidity of travel. These great achievements we are constantly representing to ourselves as creations of our own genius; as a matter of fact, they are discoveries and applications of forces already existing. The man who makes the greatest achievement in dealing with materials is not a creator, but a discoverer of the secrets of power and mechanical structure; he is only on a greater scale a borrower from God. Without the aid of these natural forces civilized man would be as weak as savage man; with their aid he is, so far as knowledge is concerned, master of the universe, and is able to use his own world as if he had fashioned it.

In like manner, men depend for spiritual power and growth upon God. It is absolutely true that we can do nothing of ourselves. God does not force us to do things; he can do nothing with us without our consent; so that every spiritual achievement represents the acceptance by man of God's love and providence. Between moral attainment and the discernment of this great fact of the necessity of unity between man and God there is the most intimate relation. The moral heroes of the world have not always seen from hour to hour whither they were going, nor have they felt from hour to hour the consciousness of an Infinite Power working with them; but it remains true, in the total experience of every man or woman who has stood solitary for some great principle, or has walked the lonely life of sacrifice and self-denial, that there have been frequent and increasing perceptions of the presence of God as an active helper and guide. A man may stand alone in indestructible integrity without this consciousness, with a kind of heroic and stoic fortitude; but no man can grow continually in moral power and achieve great moral results without the consciousness of a power, behind and above him, which makes for righteousness, co-operating with him. It is never a question how much we can do with our own hands, or our own minds, or our own lives; it is always a question how much we are willing to let God do with them. And the beginning of wisdom for the man or woman who wishes to grow is the consciousness of dependence.

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Americanism versus Roman Catholicism

A Review of the Hecker Controversy

By Victor Charbonnel

[The following article throws a white light upon the present controversy between the progressive and reactionary parties in the Roman Catholic Church, which has culminated in the recent letter of the Pope to Cardinal Gibbons. Upon that letter we commented editorially in The Outlook of March 4. The Abbé Charbonnel's article, it appears to us, confirms the position which we took in that editorial: namely, that there is an irreconcilable and deep-seated antagonism between infallible authority and the free exercise of reason and conscience. We repeat here our opinion, frequently expressed before, that a Christian may be a sincere and logical Catholic if he determines to sacrifice and subordinate his own intellectuality to what he believes to be the greater intellectual authority of his Church and its head; but he cannot be a consistent and logical Protestant without fundamentally believing in the supreme authority of his own insight into the truth, when he trains, educates, and strengthens that insight by association with the best religious teachers of his age. The Abbé Victor Charbonnel, whose departure from the Roman Catholic Church we referred to in The Outlook of January 15, 1898, gives his own interesting personal experience in a few words at the beginning of his article.—THE EDITORS.]

THE Church of Rome and of all Latin countries seemed to be at peace. The monstrous words and heretical "isms"—Protestantism, Gallicanism, Lammenaisianism, liberalism, naturalism, and rationalism, everything that had horrified it, had been vanquished. The Vatican Council had performed the miracle of annihilating all these by its proclamation of the infallibility of the Pope. Henceforth infallible Catholicism, in other words, absolute authority and uncompromising repression, could, at its ease, crush the conscience and break down the social energy of the Latin races in Europe and South America. There was nothing more to be done but to let the dead sleep.

But here comes *Americanism*. The Catholics of Europe give this generic name to the collection of new ideas that the Catholic bishops of America, Cardinal Gibbons and Monsignors Ireland and Keane, have brought into Catholicism.

This movement began five or six years ago, is growing more and more important, stirring men's minds and giving rise to many quarrels.

About the year 1892 I was a Catholic priest and professor of rhetoric in the free college of Meaux, the cathedral city where Bossuet was bishop once upon a time. A group of friends frequently met in the old episcopal residence, still full of memories of the illustrious Christian orator. This was at the time when the attention of the Catholics of France was directed towards the Church in the United States by the case of the Knights of Labor, Cardinal Gibbons's discourse at Rome upon "The Church and Democracy," and the presence and lectures of Monsignor Ireland in Paris. The fearlessness and vitality of the great American bishops, their truly novel comprehension of social Christianity and of the Gospel in connection with the needs of society at this date, filled us with admiration. We translated Monsignor Ireland's most important speeches. The Abbé Félix Klein published them under the title of "The Church and the Century." The volume was enthusiastically acclaimed by the press and had an enormous success.

A young Catholic priesthood began to assert itself which would soon have strengthened its conviction that what the Church needed was the revival of its life and soul, and it would soon have reached the point of casting aside the cramping servitude of antiquated routine. No doubt we ran the risk of raising enemies for Monsignor Ireland in the motionless and inert senate of our ecclesiastical dignitaries, men incapable of anything beyond groaning over the "misfortunes of the times" or displaying their bad temper towards

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every form of activity that interferes with sleepy rest or the torpor of death. But the Archbishop of St. Paul is a man who knows how to bear the weight of unavoidable hostilities.

What joy it was for us, towards the close of 1893, to learn in what spirit of generous tolerance the Catholics of America, courageously directed in this course by Cardinal Gibbons and Monsignor Ireland, had agreed to send delegates to the Parliament of Religions! The young Church beyond the seas was leading the old European Church into new paths. This seemed to promise an evolution which might become fundamental. For many ideas had been expressed at Chicago, many tendencies indicated in regard to the respect due to sincere consciences, to the conciliation and the peace of souls, to the acceptance of a common liberty for all denominations and religious sects, and in reference to what might be called the social utilization of faiths.

Firmly resumed by us, men of the Old World, this work of renovation would then be led to its natural conclusion. A universal Congress of Religions held in some European country, less distant from Rome and the Pope, would by its extension and development consecrate all that had been done in America at the Parliament of Religions. Hence the project of such a Congress seemed to us to be the most solemn and efficacious means to prove the evolution of Catholicism to the whole world.

But nearly all the bishops of France, therein following Cardinal Richard, the Archbishop of Paris, condemned our campaign conducted by written articles and lectures in favor of the Congress. They accused us of wanting to "Americanize" the Church, and threatened to punish us, as priests, by disciplinary measures. As for me, I held out against these threats for two years, from 1895 to 1897. Finally, having come to the conclusion that a liberal evolution of Catholicism is an impossibility, I left the Roman Catholic Church, sending the following letter, on the 14th of October, 1897, to Cardinal Richard, Archbishop of Paris:

Your Eminence:

It was my desire, in giving my life to the Church in the ardent sincerity of youth, to dedicate my life to God. Long and sad trials have led me to the disappointing conviction that to serve the Church, or the men among us who pretend to govern it, is not serving God. I cannot, henceforward, without experiencing too painful an inward reproach, keep up the appearance of fellowship with an ecclesiastical organization which uses religion for skillful administration, makes it a domineering power, a means of social and intellectual oppression, a system of intolerance, and does not make it a prayer, a means of elevating the soul, a search for the divine ideal, a moral support, a principle of love and brotherhood; in short, uses it for wretched human policy, and no longer as a faith.

In the free loyalty of my conscience and for the peace of my soul, I believe it to be my duty to declare to your Eminence that I no longer form a part of the clergy, that I no longer belong to the Church.

Still, after my departure from the Catholic Church, the "Americanization," or the renovation of Catholicism by American ideas, was not abandoned. Under the same patronage of Cardinal Gibbons, Monsignor Ireland, and Monsignor Keane, my friends remaining in the clergy, and particularly the Abbé Félix Klein, took up the work and carried it on with courageous skill.

One book greatly served the cause of Americanism in France. It is the narrative of the "Life of Father Hecker, Founder of the Paulist Order," by Father Elliott. Abbé Klein published a translation of it under the title of "Le Père Hecker, Fondateur des Paulistes Américains, par le Père W. Elliott, avec une Introduction par Monseigneur Ireland, une Lettre par le Cardinal Gibbons, et une Préface par l'Abbé Félix Klein." A bitter quarrel broke out at once between the clergy and Catholic society for and against Hecker's American ideas.

Father Hecker, to whom the first inspiration of Americanism is attributed, was, as is well known in America, one of those strange and powerful natures produced by the generous blood of young races whose strength overflows with more impetuosity than well-balanced order.

Born in New York in 1819, of German and Protestant parentage, he began to work in a bakery when only ten years old. He could therefore have had little, if any, schooling. Still, he always had a great desire to learn, and a doctor of his acquaintance having interested him in philosophy, he frequently used to fasten a copy of Kant's "Critique of Pure Reason" over his kneading-trough and read as he

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worked. For a time Socialism attracted him. Suddenly making up his mind, he left his brother's bakery. "Visions" had beckoned him, amid mental agitation and periods of unconsciousness. He wanted "something more, something that he had not been able to find." He went to Brook Farm, lived there, and met Curtis, Emerson, and Parker. Withdrawing from the narrow Methodist views of his family on account of his vague notions of Socialism, his new surroundings made him grow enthusiastic for a somewhat evangelical and mystic humanitarianism. His direct mind, however, was ill at ease in undetermined aspirations, and always seeking positive and absolute formulas, until it finally reached Catholicism.

Nevertheless, his origin and early training had left their Protestant imprint upon him, and, above all, the solicitude not to be directed except by his own conscience. His connection with the mystics of Brook Farm also left its mark upon his thoughts and language. He wrote, for instance: "We must listen to the interior voices, and let the mystic man speak through us. The mystic man is ever young, ever new. . . . I can neither read nor study long at a time. The inward Being will not allow me to do so. He turns me from it unceasingly to make me meditate and enjoy his presence. He says: 'I am everything; question me, and I will teach you more than has ever been written, more than you will ever acquire by study.' . . ." And many similar pages. He was subject to hallucinations and visions. On the eve of embracing Catholicism, he held back on account of the uncertainty of the decisions of Catholic authorities concerning Spiritualism. It was only when he learned that by the dogma of the Communion of Saints the Catholic Church admits the intercourse between the quick and the dead, that he decided upon the step. According to his own statement, the doctrine of the Communion of Saints and Confession pleased him above all else. Certain minds are attracted by strange and disconcerting motives for conversion, it must be said.

Once baptized a Catholic, Hecker heard the calls of the interior voice more and more frequently. He became a priest and a member of the Brotherhood of Redemptorists; then, when excluded from the Order, he founded his fraternity of Paulists. His spirit was obliged to bend to ecclesiastical discipline and submit to the new "imprint." His old friend Curtis met him once more, and found "that clerical figure very strange." However, he never allowed the deep energy of his individuality to be either crushed or even subdued. He remained a Protestant by his homage to his own conscience, and a mystic by his faith in an interior Spirit. No doubt his Methodist descent and his early intercourse with the most mystical Methodist societies permitted these two states of mind and soul to seem quite natural to him. The secret struggle between the annihilating rigor of the Catholic system and the vital force of an American temperament and individuality is what makes the "Life of Father Hecker" so interesting.

It is particularly curious to notice what meaning those who are called Americanists find in this book, and what advantage they try to draw from it. The work has little historical or literary value. It was scarcely noticed in America. For a certain class of persons in Europe it is a real event. It may therefore be presumed that the threefold interpretation given of it by Monsignor Ireland's Introduction, Cardinal Gibbons's Letter, and the Abbé Félix Klein's Preface is the true cause of its success. Americans and "Americanists," after making a selection and a skillful attenuation, assumed the responsibility of Father Hecker's ideas. Hence all the hubbub for or against "Americanism," which means, in a word: Less subjection to external institutions and ecclesiastical authority, more internal force and individual liberty. Monsignor Ireland's Introduction develops, comments, and deduces all the consequences of this rule, so new in Catholicism. The mechanism of external institutions must not be permitted to subject the different nations of the world, nor successive generations, to one uniform and depressing discipline. On the contrary, men capable of religious action must, like Hecker, take into account the needs and aspirations of each nation, each generation. The conscience of races, individuals, the various epochs of humanity, and its inner power, must be respected. And may the Church never exercise its apostolic functions without respecting that conscience!

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In his short Letter, Cardinal Gibbons does not expose his thought as fully as Monsignor Ireland. Yet, as this letter was written only when the sixth edition of the "Life of Father Hecker" was published, it implies the approbation of the whole volume in the form in which it was published in preceding editions, and, therefore, the ideas set forth by Monsignor Ireland in the Introduction as well. Besides, it is well known that the two heads of the Catholic Church in America are in perfect harmony on the question of "Americanism."

Personally, it would be easy for me to make known Cardinal Gibbons's private opinion as regards the excesses of ecclesiastical authoritativeness. I had an interview with him, three years ago, when he passed through Paris. The Congress of Religions was then being agitated. Our talk was very free and candid. He told me how difficult all initiative and courageous innovations became when one needed constant assurances from Rome, and had to seek supporters amid the most complex and inert administration of affairs that one can possibly find anywhere, and to move forward only by intrigue alone. Then, as if summing it all up, he suddenly exclaimed: "The Church is a bureau of administrators, and it ought to become a group of apostles again!"

As we were speaking of Catholic action in France, the gentle and paternal-looking great American could not prevent a disdainful curve from playing about his lips. Trying to smile, he simply murmured: "Yes, the French priests are saints, but Middle-Age saints; . . . praying saints, not men of action; . . . kneeling saints, . . . Cardinal Richard, in a word. And meanwhile the modern world is working in politics, sociology, and science. The priests, in order to be dispensed from acting, lay all that is to be done upon the Lord, by dint of prayers."

It seemed to me that I still heard Cardinal Gibbons's words as I read Monsignor Ireland's valiant pages. They both have the same American conception of what the action of the Church should be.

The Abbé Klein recites the American lesson with all the poetic enthusiasm of youth in his Preface. Father Hecker, in his opinion, is an admirable kind of a Yankee, whose ideas, even if they are fundamentally American, are not exclusively so, and who, even among us, must become the model of what a priest and a man of action should be. And hereupon the Abbé Klein "Americanizes" to the top of his bent. The sense of liberty and personal independence, he says, is to be the starting-point henceforward. Catholicism is not to compress and deform the tastes, inclinations, and peculiarities of human nature; but, on the contrary, it is to favor its free development. There is one passage in this Preface that deserves quoting, not only on account of its forcible meaning, but also for the discussions it raised among Catholics. The Abbé Klein says: "The passive virtues cultivated under the action of Providence for the defense of the external authority of the Church, which was at that time threatened, have had admirable results, such as uniformity, discipline, and obedience. They had their *raison d'être*. But the new order of things needs initiative and personal effort above all else. That is why, without destroying the others, the active virtues should be cultivated in preference, as well in the natural as in the supernatural order. In the former, all that can strengthen a legitimate confidence in one's self should be developed; in the latter much margin should be granted for the immediate direction of the Holy Ghost in the individual soul."

Thus everything in Father Hecker's thought, as has been shown in its collation by his historian, by Monsignor Ireland's very eloquent Introduction, Cardinal Gibbons's Letter, and finally by Abbé Klein's beautiful Preface, tends to the same end: namely, to protest and react against the excess of power, direction, administration, in a word of the authoritative action, of a Church which is only an exterior institution, and to liberate nature, individuality, conscience, the natural virtues and the active virtues, the interior force of the human soul, which even thereby would become more religious. And this will be accomplished by American influence. For "Americanism" will be imported into the old world of the Latin Church. Abbé Klein announced it with prophetic faith. "Just here" (between the outer institutions and the inner forces), he exclaims, "is the dividing line that social science draws between the formation of communi-

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ties tending towards outer institutions, of which the Latin peoples have been the most powerful production, and the individualistic formation, tending to inner or personal forces, represented best by Saxon races. And that the latter are succeeding, all over the world, to that Roman hegemony, perpetuated as it was by the neo-Latin races, one dare hardly contest." He concludes thus: "In Father Hecker we have not only a man of our times, but of the future as well."

It is almost impossible for Americans to imagine the emotions that such declarations, formulated in such terms, produce in the European Catholic world. Its priesthood, particularly in France, has great moral worth. It has the virtues of faith and piety. It is perfectly disciplined, accustomed to perfect obedience, and most respectful of its hierarchy. But it scarcely has the sense of its personal initiative, its individual liberty and independence. It lives much in churches, retired and shut out from the world. It takes no part in social action; or, if it does, it is by means of obscure intrigues, and not openly, in a frank attitude.

Hence many worthy priests have conceived an unreasoning prejudice against the American spirit. What seems bad to them in this spirit, in their opinion, is the trust in the force of human nature left to itself, and the antipathy shown for all the constraints of authority; and what they cannot admit is that the American ideal consists in developing *natural energies* unceasingly. They require more faith in *supernatural powers*. Preaching in London, an American Catholic bishop said that "if the Virgin does not appear miraculously in the United States, as at Lourdes, it is because the Americans do not need it for leading good lives, and that conscience is enough for them." These words scandalized the French bishops extraordinarily.

It will, therefore, need some effort fully to understand the effect that the daring novelties of "Americanism" must produce upon French Catholics.

Now, it is a fact that "Americanism" is spreading rapidly among the priests of France. The partisans of Latin discipline can no longer refuse to acknowledge this. Hence they are already waging a furious war against "Americanism." The struggle between the "Americanists" and their adversaries, who may be termed "Romanists," is quite characteristic of the present state of the Catholic Church.

In the ranks of Americanism are the imposing figures of men of action, intellectual and moral authority, vigor, enthusiasm, and youth.

On the side of the adversaries of "Americanism" are to be found the Jesuits of every Order and every sort; the domineering, the uncompromising, the conservatives of tradition, routine, and old lumber; but, above all, a certain Charles Maignen, a priest of the Congregation or Order of the Brothers of Saint Vincent de Paul, who has begun open war by a recent book, "Studies on Americanism: Is Father Hecker a Saint?"

The Abbé Charles Maignen's book is a vulgar pamphlet, without either brilliancy or sincere anger. It is a jumble of quotations, a tiresome repetition of commentaries, an overflow of bitterness mixed with Jesuitical hypocrisies. Its several chapters originally appeared in "La Vérité" as essays. Little attention was paid to them. But all this stuff collected in a volume at once assumed quite a different importance. And the quarrel about "Americanism" became envenomed and aggravated by it.

Why? Simply because a laughable incident took place, and, as may be supposed, one connected with administrative formalities. The Abbé Charles Maignen had asked for the Cardinal Archbishop of Paris's imprimatur for his book. The latter feared to assume the responsibility, and, however favorable his personal feeling may have been, refused this official mark of approval. Then the Jesuits intervened at Rome. By the circuitous means peculiar to them, they obtained the imprimatur of the Vatican official who is specially intrusted with the press department, and who in such cases acts in the name of the Pope. Hence the triumph of the adversaries of "Americanism." The imprimatur of Rome, if this is correct, was granted only after a personal consultation, by the Pope and with his assent. The journals representing uncompromising Catholicism made the most of this wretched case of "red tape" with a haste and fury amply proving their disloyalty. According to

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them, Leo XIII. has condemned Father Hecker and all his ideas, the American bishops, the Paulist Order, the Abbé Félix Klein, and all the "Americanists," besides. He would, in short, like to put a stop to the ravages of "Americanism."

There would, indeed, be no doubt as to the will of the Pope, if the approval coming from Rome for the Abbé Maignen's booklet had this meaning and gravity. For these "Études sur l'Américanisme" are nothing but an endless disparagement of the Church in America, and an outrage against those who direct and inspire it.

If the Pope had personally approved of such criticisms and denunciations, "Americanism" would, indeed, be in a difficult position. As all things are possible in Rome, the American bishops and their partisans in Europe were troubled. Cardinal Gibbons and Monsignor Ireland addressed a complaint to the Apostolic Delegate at Washington. Monsignor Keane addressed Cardinal Rampolla, the Papal Secretary of State, to obtain explanations. And here is where the comedy begins. Several French and English papers (the "Catholic Times," among others), which assert that they are absolutely sure of their information and defy contradiction, say that the Cardinal's reply was that "neither the Pope nor he himself knew about the publication of the pamphlet, and that they very deeply regretted the granting of the imprimatur." The "Catholic Times" even assures us that the promise was made "to take the necessary measures to have justice done to the gravely offended personalities."

Thus the affair might have turned against the Jesuits and all the opponents of "Americanism." They thought to regain their advantage by denouncing the French edition of Father Elliott's book on Father Hecker, as "not provided with the canonical imprimatur," and by reporting it under this accusation to the Congregation of the Index. No doubt, if they spoke according to their true sentiments, the "Americanists" would reply that the Index is a very ancient rule, and scarcely in accordance with modern liberty. They were content to offer as their excuse that the English edition of the denounced work bore the approval of the Archbishop of New York, and that the French edition was approved by that same fact. We shall see whether Father Hecker, with Monsignor Ireland's Introduction, Cardinal Gibbons's Letter, and Abbé Félix Klein's Preface, will be put on the Index. The Jesuits have sworn this vengeance, and the chicanery is going on.

The Jesuits are not without powerful support. Cardinal Satolli, the former Apostolic Delegate to the United States, who had sharp controversies with the bishops there, has retained enough of the old feelings to write M. Charles Maignen a letter of singular importance. He declares that he will "pray God" to "stop that baneful plague [Americanism] whose contagion is spreading over both worlds." What will Cardinal Gibbons and Monsignor Ireland think of it? They are being nicely treated by the Roman Cardinal.

Another surprise will come to them from Monsignor O'Connell. This American prelate, who made so favorable a report concerning "Americanism" at Fribourg in 1897, has since then breathed the air of Rome. On the 11th of July last he wrote to Father Lepidi, the chief official of the Vatican, as follows: "As concerns what is called Heckerism or religious Americanism, I not only have nothing to do with it, but *I despise it.*" On the 14th of July, 1898, he wrote to the same person: "I come to tell you, for my part, that I not only have nothing to do with anything of that kind [Americanism], but that *I consider it all as stupid and contemptible*, and I am convinced that all good Catholics in America would say the same if questioned on this subject." This can be qualified only as backsliding, and rather cynical backsliding too.

Of the situation which I have thus outlined the Abbé Klein recently said:

> Does no one see that the clearest result of all these maneuvers against "Americanism" will be to furnish a pretext for the easy objections of Protestantism and stop the progress of conversion to Catholicism now going on in all the Saxon world? Is it not enough that we lost the East in the ninth century by the schism of Photius, and half the West in the sixteenth through Protestantism, and in the last two centuries the half of what was left us among Latin nations through unbelief and indifference? After having tried in this country [France] to make people believe that the progress of science and civilization is incompatible with Catholicism, are we going to undertake the mad task of making men in other countries believe that it will never be

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able to harmonize with the free genius of a race controlling half the globe?

Now, this is just what *will* happen. In this way the most redoubtable future will be prepared for the Catholic Church. The Abbé Klein and the defenders of "Americanism" will intrench themselves, advisedly, in their promises of obedience and fidelity, and will spread those active ideas that will awaken personal independence and the free vitality of conscience. So much the better! We shall only have to watch their work accomplish itself. Meanwhile, irrepressible Jesuitism will rise up against them, and, by its denunciations, inform the modern world that the Church intends to accept none of these new ideas, but instead to preserve all her traditions of authority, oppressive government, and intolerance, intact. This will make men with strong and free consciences and an inner life leave it. Let things therefore take their course.

This means separation from the Roman Catholic Church? Yes. The logic of "Americanism" must lead to this conclusion. For nothing is more contrary to Catholic principles than "Americanism." Let there be a schism! If these are no longer the times when schisms are made by the mass of a nation, then individuals will be schismatics and break with the Catholic Church. It is inevitable.

Paris, France.

The Samoan War

From a Samoan Girl's Point of View

[We are sure that our readers will be interested in the following letter from the same "high chief" Samoan girl who wrote the letter printed in The Outlook of January 28 last. Like that letter, this was written to Miss Ide, the daughter of Mr. Henry C. Ide, formerly Chief Justice of Samoa. The name Levei-malo was that by which Miss Ide was known among the Samoans. The letter was written in the native language, and has been translated by Miss Ide.—THE EDITORS.]

Apia, Samoa, January 21, 1899.

To the High Chief Levei-malo:

Truest friend of my heart, I thank you many times for the letter from you that you wrote to me the first of December. Paga! I was glad when I found I was not forgotten in your heart.

Now I must tell you about the war of the Samoan people about he choosing of our King. The will of Samoa was to make Mataafa the King. This they could not do, as a small body of insignificant men made a hindrance, because they were opposed to Mataafa; and from that came the war. All the chiefs and men of Samoa are angry at the Chief Justice, who is with the small following of Tamasese and Tanu. The Samoan Government at Mulinuu all said with a strong heart that they were agreed against Tanu, and that he should not be made King, and if the Chief Justice and the white people made Tanu King, then war would come at once, for all Samoa was unwilling to be ruled by a boy whose tattoo was not yet healed. There stood together the Chief Justice and the English Consul and the American Consul against Mataafa, and the people of Samoa spoke these words: That if Mataafa was not chosen to be King, the Samoan Government would join with the German Consul and President, whose hearts were turned towards Mataafa. And now from these things has grown the war.

Ane e! You know the decision of the Chief Justice on the thirty-first day of December, when he spoke thus: That Tanu should be King, and that such was the law and the wish of the white people. Then Tanu rejoiced greatly, and also his fighting men, only about seven hundred in number—a very small and insignificant force. Thereupon the Samoan Government sent messengers to the Chief Justice to say that there must be war; and then the trouble began. Alas that day! the thirty-first of December, when he called Tanu King! On the next day, the first day of January, the war commenced. Talofa, poor Samoa! The war grew and rebellion grew.

As soon as the words of the Chief Justice were spoken on that day, the thirty-first of December, all the chiefs hurried to Mulinuu to gather their war-

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riors. There was much excitement, and men were running about with guns and axes and clubs and all the things they use in war. Talofa! On that same day I went, together with Ali, into the bush where Mataafa's fighting men were gathered, and I slept in the bush, I and the other Samoan girls who were to bring water to our chiefs during the fight. There we waited for the morning to come, the first day of January, when they would begin to fight. Paga! I was afraid on that day! And there was very heavy rain all day, so much that the rivers rose even to the bridges. The Mataafa men marched and surrounded, on all sides, the warriors of Tanu. All Mulinuu went to Apia and stayed at the Tivoli Hotel, and Tanu's people hid in the bush, some near Magiagi and some at Vaia, even to Taufusi. And there were three hundred of them, fighting men from Savaii, who gave up their arms without fighting and went, making *ifo*, three hundred bowed down to the ground, into the Mulivai inclosure, even to the Catholic cathedral, and there they gave themselves up to Mataafa. The troops of Mataafa were near the Mulivai and the Catholic Mission, while the Malietoa Tanu party stayed near the Tivoli, and some hid in the sea. Talofa! when the next day came, our people surrounded and shut off the Tanu forces. The people of Safata were stationed at Luatimu (the Chief Justice's house), and Ali and I were there, together with the people of our village. And the warriors from the district of Faleata were stationed in the road there, and those from Aaua waited in the space in front of Parker's house. The Aaua men were in and around the house where Miri Geissler lived, and they all stayed waiting for the morning of New Year's Day, when they were to prepare to fight. On the next day all was quiet in the morning, but in the space between four and five in the afternoon they began to fight, and they fought until night fell, and even when the hour was midnight guns were heard, and war drums, through the heavy rain. I slept in a Samoan house in Siamau, and when the warriors stopped fighting (for it was a black night), they slept in the land belonging to the white man Peter, and all our people lay down in the rain and the darkness. Paga! it was cold in that night! And while our men were sleeping, the Tanu party, rebels against Mataafa, ran away under cover of night and escaped to the English man-of-war, and they stayed there under her guns. Many of the wounded died that night from the cold, heavy rain. There were many of our people killed and also of the Malietoa party—the number I do not know, and heads were taken by both sides. Our party numbered about five thousand, and the Malietoa side two thousand.

All the white people were afraid, and hid in cellars or ran to the mission and the man-of-war; but none of the white people were hurt. The Chief Justice and all his family went on board the English war-ship, and many rushed to the British Consulate.

On the next day, January 2, at the first light of dawn, our people rushed into Apia, and, as is the Samoan custom, they burned the Samoan houses—about two hundred—and carried away pigs, cows, horses, dogs, mats, and all that the people of Tanu had left behind in their flight. They cut down trees, both bread-fruit and banana, and made rings around others with their head knives. Talofa! what a shameful thing is war!

After the Malietoa chiefs had been one whole day near the man-of-war, fed by the sailors and some white people from the beach, the boats of the war-ship took them to Mulinuu, and the Mataafa party took counsel, and sent away all the High Chiefs into exile, to the island of Tutuila, and they sent all the people of Apia and Matafele and Tanumanous to the islands Apolima and Manouo. But Malietoa, Tanu, and Tamasese, and their talking men, are still on board the English man-of-war.

Ane e! Talofa! My heart weeps at the trouble in Samoa and the wickedness of war. But now my letter grows too long, and I will finish. May you be blessed, and may you live, may you and all your family live and be blessed, through God who so loves us. May you live and prosper in that love until the day you return to Samoa. Whether it will come, who knows?

Levei, tofa, good-by! Do not forget your Samoan friend, whose skin is brown, but whose heart is white. Good-by to you. I am, SINIUA.

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A Confession of Faith[1]

By Lyman Abbott

Whom therefore without knowing him, ye worship, him declare I unto you.—Acts xvii., 23.

THIS is the Gospel in epitome; this the message of the Christian minister; to declare to men who do reverence God without knowing him, the God whom they reverence.

Twelve years ago next month (I might almost say next week) the former pastor of this church died. In the fall following I came, first to be preacher and then to be pastor. For eleven and a half years I have been your minister. To-day I am your minister for the last religious service; and it seemed to me appropriate to take this occasion to sum up in a single discourse the message which I have tried to give to you, and which I hope to continue to give as long as I live. For I wish to turn your thoughts away from me and from yourselves and from the occasion to the message of the Gospel and to him who is the center of that message.

I have assumed, through these years, that you and I belong to one family; not because we are of one church, or of one creed, or of one country, or even of one race, but because we are of one Father. I have assumed that you and I are children of God; not that we can by some religious service become children of God, but that we are the children of God. Perhaps it would be more accurate to say that we are becoming children of God, that we are emerging from the animal into the divine and spiritual condition, and that, though relics of the past still cling about us and make us of the earth earthy, there is in every one of us a true kinship with the ever-living Father. Some of us know him and are living at home with him and are happy in our lives; some of us sometimes live at home with him and sometimes do not, sometimes are happy in our lives and sometimes are not; some of us are conscious that we have strayed away from him, but we have turned our face toward him again and are traveling homeward, doubting whether he will receive us or not, and harassing our hearts with our doubts and questionings; and some of us do not know him at all, and have no knowledge of him, and act as though we were orphans. But whether we know him or not, whether we love him or not, whether we are conscious of him or not, we *are* his children—every one of us; and within every one of us there is some sort of witness to our kinship with him; and in my speaking to you I have appealed to this witness within yourselves of your kinship with God. Paul does indeed say, in that passage which we have read this morning, that once we were dead in trespasses and sins. But I have not tried to speak to those who are dead, for it is not in the power of a prophet's voice to call dead men to life again. I have thought of those of you who least responded to spiritual truth, not as dead, but as asleep, with the divine life in you dormant, and I have tried to waken it. And, for this purpose, I have tried first of all to know myself the God that I wanted to make others know, that he might be in me and speak through me.

The whole world seems to me to be seeking after God, and God seeking after the whole world. God seeking after men? Cannot he do everything? No! A mother cannot reveal astronomy to a babe four years old. God can reveal himself to us only so far as there is in us capacity to receive the revelation; and it seems to me that God is trying all methods, all plans, that he may reach the hearts of men and awaken them, and cause them to see that God is in his world, and that God is their friend. The question is sometimes asked, Are we to say that man is seeking God, or God is seeking man? Will you say that the sprouting seed is seeking the sun, or the sun is seeking the seed? They are coming toward each other. Will you say that the child loves

[1] The Rev. Lyman Abbott, after eleven years of service, resigned the pastorate of Plymouth Church, Brooklyn, on Sunday, November 27, 1898; for letter of resignation see The Outlook for December 3, 1898. The resignation was made to take effect at such time as might meet the convenience of the church. Dr. N. D. Hillis was called to the pastorate January 17, 1899, accepted the call, and expects to enter upon its duties some time in March. Dr. Abbott, upon conference with the Committee of the Church, arranged to bring his pastorate to a close on February 26, and this sermon was preached on this occasion and was followed by the communion service.

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the mother, or the mother loves the child? The love of the mother has wrought love in the child. Man is seeking God, because God is seeking man. All religion seems to me to be just this: God seeking men, men seeking God; God using the means that men understand, speaking their vernacular, coming to them through such avenues as they open to him, appealing to them through their reason, their affections, their tastes, their sensuous nature, in whatever way he can, coming to them through their priests, through their prophets, through men like-minded with themselves, coming to them often through methods that seem to us slow and unspiritual and inadequate. All religions are groping after him, trying to find him—and not all religions only, but all life. The young man says, I will make a fortune; success is what I will pursue. He is pursuing God and does not know it, for he never will find success until he finds it in God. The merchant may think that he is in life to accumulate; he is not; he is here to distribute, and to distribute in the very process of accumulation. The manufacturer is finding his way to God; for he also is creating, and by his process of creating is learning something of the Creator. The artist is searching for beauty; and beauty is God, and God is beauty. The philosopher is looking for truth, and truth is God and God is truth. The youth says, I am satisfied, I have found love; the mother says, At last I am satisfied, I have found love. And yet the wife and the babe are themselves but teaching us what is the meaning of love; and love is God and God is love.

And so these Sunday mornings I have talked to you, as one brother talks to other brethren, knowing God a little, and believing that you want to know God, and trying to tell you a little about him, and trying to waken a little of the experience of God in your own hearts. This is always the message, it seems to me, of the prophet. And if he comes to the man whose life is in accumulation or in ambition, this is still his message: Why do you spend your money for that which satisfieth not? Why do you not see that all experiences lead you on and up to God?—that God is Creator, and manufacturing teaches you of him; that God is Benefactor, and distribution teaches you of him; that God is Teacher, and philosophy teaches you of him; that God is Father, and the home teaches you of him; that God is Lover, and love teaches you of him; that God is the Comforter, and sorrow teaches you of him; that God is Redeemer, and sin and repentance teach you of him; that all life-experiences are but ministers that lead you toward him.

If this were all, I might be a minister, but I should not be a Christian minister. But I believe that God has found man, and man has found God, and that in the one incomparable historical revelation God and man have come together, and God has filled the one human life full of himself, and in the Christ I see the God, and in the Christ I see the man. I have not been able, and I do not wish to be able, to furnish a philosophical definition of Christ. We are living in an analytical age, when everything is put on the dissecting-table and examined. Even our children we are making subjects of study, using them as specimens of natural history, investigating the way in which they begin to think, to live, to love. There are some experiences that seem to me too sacred for the laboratory. I do not wish to analyze the love of my mother or my wife or my child. I would rather have it than analyze it. And so I leave to others to determine what is the relation of Christ to the Everlasting Father, and what he is in himself, what is the metaphysical analysis of his character. I do not know, and, reverently I say it, I do not much care to know. To me Christ is less an object of knowledge than of simple reverence and love. If I take the words of the old creeds or the older Bible as philosophical definitions to be scientifically interpreted, some of them I should have to doubt; but if I take them as the expressions of an exuberant, loyal love, I rejoice in them. To me he is Light of Light and God of God, very Light of very Light and very God of very God; to me he is the Wonderful, the Counselor, the Everlasting Father, the Prince of Peace; before him I bow, crying out as I look up to his thorn-crowned brow and spear-pierced side, My Lord and my God! I know no reverence that goes beyond the reverence I give to him; no love I ever knew

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goes beyond the love I want to offer him; there is no loyalty I have toward any being, seen or unseen, known or imagined, that transcends the loyalty I wish to pay him. He is my Lord, he is my Master. I am sorry I do not understand him better; I am sorry I do not love him more; I am sorry my capacity for reverence is so slight; I am sorry I follow him so far off; for he is my all and in all; I have no thought of God that runs beyond him; no reverence or affection that ever transcends or can transcend what I want to lay at his feet.

And yet he says to me, Follow me; and his Apostle says to me, Be ye like him; and I believe that I can follow him, and I dare to believe that I shall be like him. For I believe that I am one of God's children and you are another, and he also is God's Son, the first-born among many brethren. This is my starting-point. If I began as the old theology began, with the total depravity of the human race, I should find a great perplexity to know how to reconcile my faith in Christ as man with my faith in Christ as God. But I start elsewhere; I start with this: that the whole human race are God's children, and Jesus Christ is the typical Son of man because he is the typical Son of God. What is human nature? Jesus Christ is human nature. If I want to know what the drama is, I will not go to a Bowery theater; I will read Shakespeare; if I want to know what is philosophy, I will not take the latest creed of Christian Science, I will read Plato; if I want to know what humanity is, I will not go to the bar-room to find it, I will go to Calvary. Jesus Christ is human nature as it is to be, as it is in its ideal, in its perfection. And when he says, Follow me, I believe I can. A father starts with his children for a climb, and they stop to gather flowers by the way, and he goes on; and by and by they find themselves alone and look up; and far above them on a cliff stands father, and he calls down to them, Boys, come on! How shall they come on? How shall they climb that steep precipice? They do not stop to ask. He is there; he says, Come on; they know they can find a path, and they can come on. He would not call them if they could not come. And so, when the Christ stands far, far above me in the glad sunlight and calls down to me, Follow me, I know somewhere there is a path up the mountain-side that will lead me up, and if I follow by and by I shall stand by his side in the same glad sunlight. I can, or he would not call me. So I turn to my brothers and sisters who have stopped to pick flowers with me, and say to them, There is our Elder Brother. He is with Father. He calls us to follow him. We can, or he would not call us. He knows. Let us follow.

That has been my message; and yet not all of it. If I could only think the whole world really, earnestly, intelligently wanted God and sought him, what an easy message the Christian minister's message would be, and what a delightful thing it would be to give it! It is delightful to give it to those who are seeking God, and to such I have been giving it for these eleven years. I am sorry I am not going to preach any more in Plymouth Church, and yet I am glad. I have preached here in Plymouth Church to men and women who themselves know what I know about God, who believe what I believe about Christ, who are familiar with my message. I hope that the good God who has let me give this message here will let me give it elsewhere, to men and women who do not know it as well as you know it, who have not heard it as often as you have heard it, and to whom it will be more news than it is to you. If I could only think that all the world were facing toward God and trying to climb toward him, how easy would be the message! but they are not. I see this one supreme Lord and Master, with his infinite, unfailing, patient love, coming into the world, and I look to see all men run to him, saying, You are the one for whom we have been looking. I look to see them crown him with flowers, and greet him with palm-branches in their hands, crying, Hosanna to him that cometh in the name of the Lord! But, behold, the crown on his brow is a crown of thorns, and his scepter is a spear thrust into his side. Because they did not understand him? The better they understood him the more they hated him. He chose twelve. They did not understand him very well. The eleven, as they came to understand him better, loved him more; but Judas Iscariot, when he came to understand what Christ meant, what sacrifice, what self-abnegation, what surrender of

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one's self for the sake of others—Judas Iscariot hated him. He did not want such a Lord and Master. When Caiaphas understood that Christ meant driving the traders out of the temple, abolishing the corrupt market-place, interfering with what he called his vested rights, abolishing the corruption by which he grew rich, Caiaphas said, The better I understand this man the more I hate him. Shall I lose my place, my power, my position, my salary, for him? Crucify him! When Pilate came to understand him, and to see that to stand by him bravely hazarded his office and perhaps even his life, he said, I will have none of him; let him be crucified. The centurion did not hate Christ, but he was appointed to put Christ to death, and did it, arguing, I am not responsible; I only do what I am commanded. It was so then; it has been so ever since. For when love and justice and truth come into the world, hate and injustice and falsehood league themselves together to do it battle. The story of that passion week has been repeated throughout the ages. Still Judas Iscariot is betraying Christ; still Caiaphas is trying to destroy him; still cowardly Pilate is saying, I would like to save him if I could, but I would rather let him be crucified than hazard my own fortunes. Still the centurion says, It is wrong, but it is none of my business. I meet Judas and Caiaphas and Pilate and the centurion every day. One man says, It is wrong to bribe a legislature; but if I have either to bribe a legislature or let my corporation suffer for lack of legislative support, I will bribe. This is Pilate. The ecclesiastic says, I would like to preach the truth; but if the truth is going to injure the church, I dare not preach it. This is Caiaphas. The official says, I do not like this business to which I am assigned; but I am not responsible. This is the centurion. They are all here. Christ calls us not only to a pilgrimage, but to a battle for truth. We are not merely a band of pilgrims, we are an army, if indeed we understand the Christ who says, Let him that hath no sword sell his garment and buy one.

I wish I could believe with Browning that evil is *only good in the making*. I wish I could think that all men are as good as I wish all men were. Perhaps if I did not know myself, I might think so. But I see this battle between goodness and vice, truth and falsehood, sensuality and purity, not only in the world without, but in the world within. I am the seventh of Romans, not yet graduated. All my victories come after a battle, all my uprisings come out of struggle, and I am set against myself. Pilate in me sometimes says, You dare not; Caiaphas in me sometimes says, Take care of your institution; the centurion in me sometimes says, That is none of your business.

So, seeing Christ in his world, that is, God in his world of men, not only calling them to follow him, but also setting the divine forces against the forces of corruption, sensuality, vice, pride, hypocrisy, false pretense, what men call vested interests, but I call vested wrongs, I wonder how God will direct this battle, what cohorts of heaven will he summon, what strength will he put forth to quell the wrong; and, looking to the life of him whom I believe to be God manifest in flesh, I see that he conquers wrong by not resisting it. He rebukes it; but when it assaults himself, he conquers wrong by suffering wrong; conquers hate, not by force, but by love; conquers falsehood, not by violence, but by truth; conquers the malignant forces of men by sacrifice of himself.

I cannot believe that one member of the Godhead suffered and died to appease the wrath of another member of the Godhead, that men might be forgiven. I never believed that. I once did believe that God's laws must be enforced by penalty, and in order that God might remit the penalty it was necessary that some one should suffer it. I used to believe that God was bound by his own laws, and Christ by his sacrifice cut the bonds. I believe that no more. And I certainly cannot believe that Jesus Christ came to the earth and suffered and died to produce a moral impression on mankind. If I thought that Christ suffered and died to produce a moral impression on me, it would not produce a moral impression on me. The thought that he was dying for the purpose of producing that impression would destroy the impression. No; Calvary is not a spectacular drama enacted before the world to bring tears to men's eyes. Shall I then eliminate sacrifice altogether from the New Testament,

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or think it can be eliminated from human life? It runs throughout history. It begins with the lowest germ which cannot give forth life without dividing itself, and runs up into motherhood which gives life through pangs and travail pains. To discard sacrifice is to discard the teaching not only of the Bible but of life itself. The sacrifice of Christ is of the very essence of Christianity; but sacrifice is not a condition of God's forgiveness, it is the method by which he forgives; it is the method by which he pours his life into men, that they may live. A boy has been wild; his father has made rules, and he has broken over them; his mother has counseled, and he has disregarded the counsel. One night he comes staggering past his mother's door; and as he goes, he hears a voice broken with sobs, and stops and listens, and hears the mother's prayers for the boy she loves and can do nothing for, and he goes to his room sobered by his mother's sorrow. But if she had watched for his home-coming, and timed her tears to arrest his attention, they would have moved him only to scorn. I imagine philosophers gathered about her to discuss the reason of her grief. One says, It is that she may move the heart of the father, and appease his wrath, and win for her boy one more chance; a second says, It is because whatsoever a man soweth he must reap, and the boy has sown bitter seed and she is trying by her sorrow to save him from a bitter harvest; a third says, She is praying and weeping that she may move him to repentance. But she looks up through her tears with wonder, saying, If you understood a mother's heart you would know why she weeps when her boy goes staggering upstairs from a drunken debauch. Through Christ's sacrifice I see the heart of God suffering so long as there is sin and suffering in the world. I see no theatric exhibition; no plan of salvation; no scheme contrived; I see the heart of the Almighty eternally kind.

Men talk of suffering love. There is no love that is not suffering love so long as the loved one suffers. There is no love that is not suffering love so long as the loved one sins. "He was made sin for us who knew no sin." Do you not know what that means? Do you not know that this country never could have been retrieved from slavery if there had not been men who hated slavery, men who never owned a slave, and yet who felt slavery as their own sin because it was the sin of their nation? Have you never had a friend whose sin has burned into your heart as though it were your own? Have you never felt shame for another? Has remorse never touched you for a sin that was not yours? Some of you have said to me, Why cannot you continue to preach Sunday mornings, and throw the pastoral burdens off? Preach, but do not take upon yourself the burdens and sorrows and problems of individuals. Simply come Sunday morning and preach to us. Do you suppose I could? Could I preach to sorrowing ones if I did not enter into their sorrows? Could I preach to doubting and skeptical ones if their own doubts did not reawaken doubts in me? Could I speak words that would help a struggling sinner if his sin had not come into my own life, and I did not feel it as though it were my own? No pastor can preach who does not suffer with his people and for his people; and through my poor, feeble experience I see the great historic truth that God bears the sins and the sorrows and the burdens of his ignorant and unworthy children, and helps them by bearing their burdens for them. The sacrifice of Christ is the father having compassion on his son and coming out to meet him.

The religion, then, that I have tried to preach to you has been something more than theology or ritualism or ethical rules of conduct. Clear thinking is desirable, but thinking about religion is not religion. Ordered public worship is desirable, but ordered public worship is not religion; it only ministers to it. Trying to do righteously to your neighbor comes nearer to being religion; but it is not very profound religion. Religion—that is, the Christian religion—seems to me to be this: Hearing this Christ call and trying to follow him; catching the spirit of this Christ and trying to reproduce it; seeing that there are other people who do not know him as well as you know him yourself, and trying to communicate him to others; and doing this by the lips, and doing it by the life. Religion is not believing some statements about God, it is living the divine life in the world. Religion, therefore, means, to the manufacturer, divine participation

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in the work of God's creation; to the merchant, participation in the divine work of distribution of comfort and well-being; to the lawyer, the ministry of justice, which is God's own attribute; to the doctor, healing, health-giving, which Christ also did on earth; to the teacher, unveiling the hidden truth to the eyes of men; to the mother and to the father, translating into terms that little children can understand the fatherhood of God and the motherhood of God. Religion is life, and life is love, and love is God; and the Christian religion is God in human life.

It is not all individual; it is also social. Christ brings men and women together in one household of faith. He does not ask that they think alike; nor that they worship alike; nor that they act alike; but that they *love* alike. Some of my brethren in the ministry say that we must be grounded in our creeds; but when I turn to the New Testament, what I find is, "rooted and grounded in love," not in creed. The bond that binds us all together and makes us one great brotherhood is love, which is the bond of perfectness.

If there is any one topic on which I have spoken in this church, on which more of the members of this church have dissented from my views than on any other, it is the social topic. I have no overweening confidence in any methods of social reform which I have advocated in the past or hold to in the present; but of one thing I am perfectly sure—that we are coming into the age in which, more and more, Christianity means Christian brotherhood. It means Christian unity in the Church; it means Christian democracy in the Nation; it means an international brotherhood, in which all the nations of the earth shall have a part; it means fellowship, communion, a common life. The world will not be redeemed by a tariff nor by the abolition of tariffs, by a personal tax nor by the abolition of personal taxes, by levying everything on the land nor by levying nothing on the land; it will not be redeemed by socialism nor by individualism; it will not be redeemed by the Republican party nor by the Democratic party, nor by the Prohibition party. It will be redeemed only when we come to understand that because we have one Father in heaven we are all brethren; and the rich brother will see in the poor a brother, and the strong will see in the weak a brother, and the competent will see in the incompetent a brother, and the pure-minded and the developed will see in the impure and undeveloped a brother; and the Christian church will do what Christ did—not say, I will care for the worthy poor, but also, Give me the unworthy poor, what can I do for them? For to be a Christian is to bear one another's burdens, and so fulfill the law of Christ. Religion is not a narrow gate through which a single individual can slip into a state of bliss and leave the rest of the world outside. If it were, I would not want it. I would rather stay where men are in sorrow and in struggle, in poverty and in need, and share their sorrow and their suffering with them, than escape alone on a life-line and leave the rest to perish.

Something like this has been my message. I have preached many sermons, but I think they have all been included in this: That we are the sons of God; that Jesus Christ is God in the flesh, come to tell us who God is, and what we are to be; that to bring the world to know God we are to take up our cross and follow him, and live and love and serve and suffer as he did; and through that ministry of love and service and sacrifice the world will at last be made one great brotherhood, looking up to one Father and one Lord and Saviour, Jesus Christ.

I am sorry to leave Brooklyn, which has been my home for these last eleven years and more; I am still more sorry to leave Plymouth Church pulpit and Plymouth Church, which has filled me with its love, inspired me with its hope, and helped to clarify my vision with its faith; I am most of all sorry to leave the pastorate, to which I never expect to return. But I hope, as long as God gives me breath to speak and heart to feel, to tell my fellowmen, by pen and voice, what I have tried to tell you this morning—that God is love and life is love, and Christ is the revelation of both; and when the eyes grow dim and are closed, and the lips stammer and cease to speak, and the pulses stop their beating, still I hope, from some other sphere, unhampered by sin, unhindered

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by the body, to go on, in some other way, as God shall give me grace, to repeat that message, which then I shall understand better than I do now—that God is love, and life is love, and Christ is the revelation of love and life and God.

The Charity Visitor's Perplexities

[Miss Jane Addams, of Hull House, Chicago, is the clearest voice the poor of our great cities have found. Two years ago, it will be recalled, we republished a portion of her brilliant article explaining why her neighbors preferred the personal sympathy of the boodle Alderman to the bloodless civic virtues of the reformers who occasionally visited them. In the February issue of the "Atlantic Monthly" she explains why the same people are not altogether in sympathy with their other friends from without—the charity visitors. In each case, Miss Addams herself belongs to the class whose want of popularity she so clearly recognizes. What she says is as full of originality as long experience and keen insight could possibly make it; and we reprint a few passages in the hope that they may lead to a still wider reading of her extremely readable article.—THE EDITORS.]

LET us take a neighborhood of poor people, and test their standards by those of the charity visitor, who comes with the best desire in the world to help them out of their distresses. A striking incongruity, at once apparent, is the difference between the emotional kindness with which relief is given by one poor neighbor to another poor neighbor, and the guarded care with which relief is given by a charity visitor to a charity recipient. . . . There is the greatest willingness to lend or borrow anything, and each resident of a given tenement-house knows the most intimate family affairs of all the others. The fact that the economic condition of all alike is on a most precarious level makes the ready outflow of sympathy and material assistance the most natural thing in the world.

If a poor woman knows that her neighbor next door has no shoes, she is quite willing to lend her own, that her neighbor may go decently to mass or to work; for she knows the smallest item about the scanty wardrobe, and cheerfully helps out. When the charity visitor comes in, all the neighbors are baffled as to what her circumstances may be. They know she does not need a new pair of shoes, and rather suspect that she has a dozen pairs at home; which, indeed, she sometimes has. They imagine untold stores which they may call upon, and her most generous gift is considered niggardly, compared with what she might do. She ought to get new shoes for the family all round; "she sees well enough that they need them." It is no more than the neighbor herself would do. The charity visitor has broken through the natural rule of giving, which, in a primitive society, is bounded only by the need of the recipient and the resources of the giver; and she gets herself into untold trouble when she is judged by the ethics of that primitive society.

The neighborhood understands the selfish rich people who stay in their own part of the town, where all their associates have shoes and other things. Such people do not bother themselves about the poor; they are like the rich landlords of the neighborhood experience. But this lady visitor, who pretends to be good to the poor, and certainly does talk as though she were kind-hearted, what does she come for, if she does not intend to give them things which so plainly are needed? The visitor says, sometimes, that in holding her poor family so hard to a standard of thrift she is really breaking down a rule of higher living which they formerly possessed; that saving, which seems quite commendable in a comfortable part of the town, appears almost criminal in a poorer quarter, where the next-door neighbor needs food, even if the children of the family do not.

The subject of clothes perplexes the visitor constantly, and the result of her reflections may be summed up something in this wise: The girl who has a definite social standing, who has been to a fashionable school or to a college, whose family live in a house seen and known by all her friends and associates, can afford to be

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very simple or even shabby as to her clothes, if she likes. But the working-girl, whose family lives in a tenement or moves from one small apartment to another, who has little social standing, and has to make her own place, knows full well how much habit and style of dress have to do with her position. Her income goes into her clothing out of all proportion to that which she spends upon other things. But if social advancement is her aim, it is the most sensible thing which she can do. She is judged largely by her clothes. Her house-furnishing, with its pitiful little decorations, her scanty supply of books, are never seen by the people whose social opinions she most values. Her clothes are her background, and from them she is largely judged. It is due to this fact that girls' clubs succeed best in the business part of a town, where "working-girls" and "young ladies" meet upon an equal footing, and where the clothes superficially look very much alike. Bright and ambitious girls will come to these down-town clubs to eat lunch and rest at noon, to study all sorts of subjects and listen to lectures, when they might hesitate a long time about joining a club identified with their own neighborhood, where they would be judged, not solely on their personal merits and the unconscious social standing afforded to good clothes, but by other surroundings which are not nearly up to these.

Every one who has had to do with down-town girls' clubs has had the experience of going into the home of some bright, well-dressed girl, to discover it uncomfortable and perhaps wretched, and to find the girl afterwards carefully avoiding her, although she may not have been at home when the call was made, and the visitor may have carried herself with the utmost courtesy throughout. In some very successful down-town clubs the home address is not given at all, and only the "business address" is required. Have we worked out our democracy in regard to clothes further than in regard to anything else? The charity visitor has been rightly brought up to consider it vulgar to spend much money upon clothes, to care so much for "appearances." She realizes dimly that the care for personal decoration over that for one's home or habitat is in some way primitive and undeveloped; but she is silenced by its obvious need.

The charity visitor holds well-grounded views upon the imprudence of early marriages; quite naturally, because she comes from a family and circle of professional and business people. A professional man is scarcely equipped and started in his profession before he is thirty; a business man, if he is on the road to success, is much nearer prosperity at thirty-five than at twenty-five; and it is therefore wise for these men not to marry in the twenties. But this does not apply to the workingman. In many trades he is laid upon the shelf at thirty-five, and in nearly all trades he receives the largest wages of his life between twenty and thirty. If the young workingman has all his wages too long to himself, he will probably establish habits of personal comfort which he cannot keep up when he has to divide with a family—habits which, perhaps, he can never overcome.

The sense of prudence, the necessity for saving, can never come to a primitive, emotional man with the force of a conviction, but the necessity of providing for his children is a powerful incentive. He naturally regards his children as his savings-bank; he expects them to care for him when he gets old, and in some trades old age comes very early. A Jewish tailor was quite lately sent to the Cook County poorhouse, paralyzed beyond recovery at the age of thirty-five. Had his little boy of nine been a few years older, the father might have been spared this sorrow of public charity. He was, in fact, better able to support a family when he was twenty than when he was thirty-five, for his wages had steadily become less as the years went on. Another tailor whom I know, a Socialist, always speaks of saving as a bourgeois virtue, one quite impossible to the genuine workingman. He supports a family, consisting of himself, a wife and three children, and his parents, on eight dollars a week. He insists that it would be criminal not to expend every penny of this amount upon food and shelter, and he expects his children later to take care of him.

There are an impressive number of children who uncomplainingly hand over their weekly wages to their parents, sometimes receiving back ten cents or a quarter for spending-money, but quite as often nothing at all; and the writer knows one daughter of twenty-five who for six years

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has received two cents a week from the constantly falling wages which she earns in a large factory.

The Hebrew prophet made three requirements from those who would join the great forward-moving procession led by Jehovah. "To love mercy," and at the same time "to do justly," is the difficult task. To fulfill the first requirement alone is to fall into the error of indiscriminate giving, with all its disastrous results; to fulfill the second exclusively is to obtain the stern policy of withholding, and it results in such a dreary lack of sympathy and understanding that the establishment of justice is impossible. It may be that the combination of the two can never be obtained save as we fulfill still the third requirement, "to walk humbly with God," which may mean to walk for many dreary miles beside the lowliest of his creatures, not even in peace of mind, that the companionship of the humble is popularly supposed to give, but rather with the pangs and misgivings to which the poor human understanding is subjected whenever it attempts to comprehend the meaning of life.

Books and Authors

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending February 24. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY AND ECONOMICS

Fields, Factories, and Workshops, by P. Kropotkin, though a collection of magazine articles, has the unity of a single work, and is a most important contribution to current economic discussion. Prince Kropotkin, perhaps by reason of his Anarchist creed, has not been carried away by the exaggerated statements of the tendency toward centralization which both capitalistic and socialistic writers have been making in books and magazines and newspapers for the past generation. He sees that, side by side with the currents of which so much has been said, there are other currents working toward decentralization. In his opening chapters he points out that there is a tendency in all civilized nations, and even in half-civilized nations, to build up a diversity of industry, and, when he turns toward agriculture, he not only shows that a tendency toward decentralization is strong, but even that it is in the ascendant. It is the part of his work devoted to agriculture upon which the great Russian geographer has done the most first-hand investigating, and his observations are of the highest interest and value. After reading more or less imaginative papers upon the profitableness of bonanza farms, where great corporations employ in spring and discharge in winter great bodies of homeless wage-earners, it is a relief to turn to Prince Kropotkin's accurate and hopeful accounts of what is done by independent farmers in securing large crops from small areas by intelligent, intensive production. No foreign traveler, we think, has investigated so carefully or so sympathetically the cause of whatever farming prosperity there is in our own Northwestern States. "American agriculture," he says in his summing up, "really offers an imposing sight; not by the wheat-fields of the far West, which soon will become a thing of the past, but by the development of rational agriculture and of the forces which promote it. Read the description of an agricultural exhibition in some small town in Iowa, with its seventy thousand farmers camping with their families in tents during the fair's week, studying, learning, buying and selling, and enjoying life. You see a national fête, and you feel that you deal with a nation in which agriculture is held in respect. Or read the publications of the scores of experimental stations, whose reports are distributed broadcast over the country, and are read by the farmers and discussed at countless 'farmers' meetings.' Consult the 'Transactions' and 'Bulletins' of the countless agricultural societies, not royal but popular; study the grand enterprises for irrigation; and you will feel that American agriculture is a real force, imbued with life, which no longer fears mammoth farms, and needs not to cry like a child for protection." (Houghton, Mifflin & Co., Boston.)

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None of the books recently issued describing episodes of the war with Spain has equaled in personal and narrative interest Richmond Pearson Hobson's account of *The Sinking of the Merrimac*. The story of the bold deed of Lieutenant Hobson and his brave men could not fail to be thrilling in itself, but it must be added that the author is a direct, clear, and forcible writer. He tells the details of his prison life and his limited observations during the siege of Santiago so well as to make that part of his book almost as interesting as the stirring tale of the eventful voyage of the Merrimac. (The Century Company, New York.)

A particularly welcome addition at just this time to "The Story of the Nations" series is Mr. Amos Kidder Fiske's *The West Indies*. The author defines his purpose as being to compress in one moderate volume, and yet to present with adequate form and color and in a popular style, information desired by the general reader about the West Indies, as to history, physical aspects, resources, and political condition. This he has succeeded admirably in accomplishing. The book is valuable and readable both. There are many excellent maps and illustrations. (G. P. Putnam's Sons, New York.)

European History: An Outline of its Development, by George Burton Adams, Professor of History in Yale University, seems to us a model text-book, especially for teachers following the modern method. The text is made a basis for expansion into collateral reading, guided by marginal topics and references. The successive chapters are supplemented with specimen topics for assigned studies, which the teacher can readily amplify. Bibliographies, maps, and illustrations complete an apparatus adequate for a two years' course of study. A main point with Professor Adams is to emphasize the continuous movement of history from period to period. This is apparent from a glance at his Table of Contents. The teacher who intelligently appreciates the book will be able to impart to his pupils one of the best fruits of historical study—an idea of the steady advance of mankind from the primitive to the present level. A sociological interest is prominent in Professor Adams's "Outline," and he devotes a paragraph to "The Common Work of England and America . . . to banish despotism from the world." (The Macmillan Company, New York.)

The Development of English Thought: A Study in the Economic Interpretation of History, by Professor Patten, of the University of Pennsylvania, will receive further notice from us hereafter. It is strongly marked by fresh thinking and striking generalizations, some of which seem likely to provoke from certain quarters strong dissent. (The Macmillan Company, New York.)

RELIGION AND PHILOSOPHY

The Federation of the World, by Benjamin F. Trueblood, LL.D., is an essay of decided power. The author not only believes that mankind is one in spirit, but he sees that the forces which endure from generation to generation are bringing mankind into a sense of organic unity. Some of these forces are material, establishing an interdependence of all parts of the human family; others are moral and spiritual, deepening and widening the feeling that an injury to any man, whatever his race or clime, is an injury to all mankind. No one can read this essay without a strengthened faith in the approaching time when all the members of the human family shall work together in harmony for the advancement of the interests of the race. No minister, we think, who loves peace, can read this essay without its both suggesting and demanding a sermon upon its splendid theme. (Houghton, Mifflin & Co., Boston.)

Another volume of Sadler's Commentary includes *The Epistles of St. Paul to Titus, Philemon, and the Hebrews*. The author's point of view, as we have previously noted, is that of strict sacramentarians in the Anglican Church, and each volume attests that much erudition is still devoted to maintain traditional views of Scripture. Of this his treatment of the quotations from the Old Testament in the first two chapters of Hebrews, as proof-texts good at their face value, is fresh evidence of the strange spell which an uncritical antiquity still casts on some devout scholars. (The Macmillan Company, New York.)

A most useful little treatise, somewhat distinct in character from others of similar name, is *A Brief Introduction to Modern*

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Philosophy, by Arthur Kenyon Rogers, Ph.D. The author's aim is to treat the problems of philosophy from the essential and typical points of view, with as little of technicality as possible, and with the constructive purpose of showing the real meaning of philosophy in terms of every-day belief and interests, and its true character as the practical guide of life. Dr. Rogers's standpoint is that of the theistic idealist. (The Macmillan Company, New York.)

The Morgan Lectures, given in 1897 at Auburn Theological Seminary, New York, by the Rev. James Orr, D.D., Professor of Church History in the United Presbyterian Theological College at Edinburgh, are now published. Under the title *Neglected Factors in the Study of the Early Progress of Christianity*, Dr. Orr makes it clear that while the influence of paganism upon Christianity has been amply recognized, the influence of Christianity upon its pagan environment has been underrated. This in three points of view: (1) the lateral spread of Christianity in the number of its adherents, (2) its vertical spread through different social strata, (3) its intensive or penetrative effect upon thought and life. As to the first point, an increasing number of scholars reject Gibbon's well-known estimate as much too low. Dr. Orr is disposed to correct it by substituting one-fifth for "one-twentieth" as the numerical ratio of the Church to the population in Constantine's time. As to the second point, he discards the popular notion that the Apostolic churches consisted mainly of the baser elements of society. Poor churches, doubtless, there were, and poor people in all churches, but the majority were fairly well-to-do and intelligent, with individual members of high standing. Dr. Orr reviews the mass of evidence, some of which is quite recent, with critical and cautious judgment, and it would seem that his conclusions, in the main at least, must stand. He has made an interesting book, and a valuable contribution to our knowledge of the ante-Nicene period of the Church. (A. C. Armstrong & Son, New York.)

The Rev. Stopford A. Brooke, of London, has contributed a volume, *The Ship of the Soul*, to the series of "Small Books on Great Subjects," by Drs. Martineau, Munger, Berry, Whiton, and others. It consists of seven brief sermons or papers, the first of which gives its title to the collection and is characterized by those eminent qualities of spiritual insight and power of which we have lately spoken in a review of Mr. Brooke's published discourses, and which secure a wide interest in all his utterances. (Thomas Whittaker, New York.)

NOVELS AND TALES

The English invasion of Ireland in 1649 has afforded the author of "Oliver Cromwell: A History," the plot for a strong historical romance which he has called *John Marmaduke*. (G. P. Putnam's Sons, New York.)

Short Rations, by Williston Fish, is a rather trivial but tolerably amusing sketch of United States army officers' life, from cadet days at West Point to the serious experiences of camp and field. (Harper & Brothers, New York.)

A collection of short stories, several founded on love episodes at West Point, is entitled *A West Point Wooing*, by Clara Louise Burnham. (Houghton, Mifflin & Co., Boston, Mass.) The other stories in this collection are simple love stories, such as the world knew before it mixed science, theology, and love, and catalogued the result as fiction. Comedy, not tragedy, is the dominant note in these stories; not even love is taken too seriously.

The heroine of the *Ragged Lady*, Mr. Howells's latest novel, is a New England type of young girl—strong, pure, uneducated, loyal, proud; a girl whose head always governs her heart, and whose moral sense permits no confusion in distinguishing right from wrong. She sees and acts, and by her quickness of apprehension causes confusion in the minds of those who differ with her. Into the world, under the care, or rather at the whim, of a vulgar, rich, selfish old woman, this little New England girl, who had never seen a city, goes. Her new life begins, but is never wholly separated from the days of semi-service in a summer hotel. The people of that summer drift across her life in the moments of her greatest social success, which her own charm and unconsciousness make. The little country girl learns worldly wisdom and social arts to meet that world, and protects the white light of truth lighted by a New England

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ancestor. The "Ragged Lady" presents average life. There are neither great loves nor hates, nor temptations nor tragedies, save those of temperament. Perhaps Mr. Howells would claim that these are life's real tragedies. This novel, with its definiteness of touch, its sense of values, its truth to life, is the most artistic of Mr. Howells's recent books. (Harper & Brothers, New York.)

VERSE

Students of American literature and lovers of American poetry will value the substantial volume in which the collected *Poems of Richard Realf* are presented. This volume is edited by Mr. Realf's friend and literary executor, Colonel R. J. Hinton; it contains over a hundred and fifty poems, and is prefaced by an extended memoir of the poet. Mr. Realf died at the age of forty-four. His life covered the greatest range of experience. Five years of it were passed in the army; four years were utterly lost from public view and entirely unproductive; it was a life largely sacrificed to an unfortunate temperament. Mr. Realf was an Englishman by birth; he came to this country at the age of twenty, went to Kansas in 1855 as a newspaper correspondent, joined John Brown's movement, enlisted in the army, and married prior to the war. His second marriage, contracted while he was in a state of intoxication, was the supreme disaster of his life. The misery which he had brought upon himself broke him down physically, and he finally, after some time spent in a hospital, arrived without means or friends at San Francisco, and there one morning in 1878 was found dead in his room, having committed suicide. A slender little volume of selections from his poems has found many to appreciate and enjoy it; but this is, unless we are mistaken, the first complete edition. (Funk & Wagnalls, New York.)

BIOGRAPHY

Readers and lovers of Walter Savage Landor who look for some expression of his explosive personality in the volume of *Letters of Walter Savage Landor, Private and Public*, edited by Stephen Wheeler, will be disappointed. These letters are singularly restrained and moderate. Written to Miss Rose Paynter (now Lady Graves-Sawle) and to Mrs. Paynter, this volume brings out the affectionate and gentle side of Landor's nature. His affection for Rose Aylmer is enshrined in one of the most exquisite lyrics in our language. His affection for her younger sister finds its utterance in this correspondence, which is now, with her permission, given to the world. One cannot help wondering how much the letters have been expurgated and how far Boythorn has been eliminated. If something has been taken out, much has been left. Landor touches now and then on literary topics with a criticism which is always interesting, if not always well balanced. Like most people who are absolutely sure of themselves, Landor's opinions were uttered with the utmost freedom. He was fond of prophecy, and, like most people who give themselves to prophecy, he was unusually fallible. The collocation of the predictions in this volume printed in parallel columns with the events of later history would prove very curious reading. But nobody reads Landor because he is infallible or even consistent. His faults, though they must have been very difficult to deal with in actual life, give interest and piquancy to his work; and every bit of writing which throws light upon his character, or brings into clearer view his temperament, is valuable. (The J. B. Lippincott Company, Philadelphia.)

The Letters of Robert Browning and Elizabeth Barrett Barrett, 1845–46, issued in two substantial and handsome volumes, are given to the world under cover of Mr. Browning's direction, "There they are. Do with them as you please when I am dead and gone." A note informs the readers that the correspondence is published exactly as it appears in the original letters; and a brief introduction by Mr. Robert Barrett Browning further informs us that his father and mother after marriage were never separated, and that these are the only letters which ever passed between them. They were sacredly preserved by Robert Browning during his long lifetime, and alone survived a complete destruction of all the rest of his correspondence by his own hand. The son feels at liberty, therefore, to give them to the world. They will receive fuller discussion at an early date. (Harper & Brothers, New York.)

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NEW EDITIONS

The Eversley Edition of the *Works of Shakespeare*, of which the first volume has just been published, is to be complete in ten volumes, and to be edited by Professor C. H. Herford. It is founded upon the text of the Cambridge and Globe Editions. The introductions are to contain statements of the literary data of the plays and poems, with suggestions of their relations to the development of Shakespeare's mind and art; while the notes are to provide, in a brief form, such information as a reader needs for a full explanation of the text. The works will be grouped under the historic division of Comedies, Histories, Tragedies, and Poems. The first volume contains "Love's Labor Lost," the "Comedy of Errors," "Two Gentlemen of Verona," and "A Midsummer-Night's Dream." When complete, no edition will more satisfactorily meet the needs of the library and the lover of the poet than the Eversley; an edition to be commended for its size, its weight, its form, its type, and its binding. (The Macmillan Company, New York.)

MISCELLANEOUS

Harper's Inductive Latin Series has been increased by another volume, *Ten Orations of Cicero, with Selections from the Letters*, edited by President Harper, of Chicago, and Professor Gallup, of Colgate Academy. The inductive studies, which constitute its main difference from other editions, are excellently adapted for training pupils to original research in the "laboratory method" of study, and a desirable discipline for those to whom Latin is to be a field for prolonged culture. That some who are required to read Cicero may find other branches of study than Latin preferable for similar discipline seems to us most probable. (The American Book Company, New York.)

The Story of the Cotton Plant, by F. Wilkinson, F.G.S., has been added to the "Library of Useful Stories." (D. Appleton & Co., New York.) It is illustrated, and contains a condensed history of the cotton plant and its development into textiles, with a history of the mechanical inventions that have entered into the manufacture of cotton textiles.

The latest addition to the Temple Classics comprises the first two volumes of *Plutarch's Lives*, by Sir Thomas North, which are to be contained in ten volumes; and Mrs. Browning's *Aurora Leigh*. (The Macmillan Company, New York.)

Books Received

For the week ending March 3

AMERICAN BOOK CO., NEW YORK

François, Victor E. Introductory French Prose Composition. 25 cts.

De Sévigné, Madame, Selected Letters of. Edited by L. C. Syms. 40 cts.

Labiche, Eugène and Ernest Legouvé. La Cigale Chez les Fourmis. Edited by Thomas J. Farrar. 25 cts.

D. APPLETON & CO., NEW YORK

Aston, W. G. A History of Japanese Literature. $1.50.

ARNOLD & CO., PHILADELPHIA

Rorer, Mrs. S. T. Left Overs. 50 cts.

THE BRYAN PRINTING CO., COLUMBIA, S. C.

Chapman, John A. Poems for Young and Old. $1.

WILLIAM DOXEY, SAN FRANCISCO

Craft, Mabel Clare. Hawaii Nei. $1.

DOUBLEDAY & M'CLURE CO., NEW YORK

Raymond, Walter. Two Men o' Mendip. $1.25.

Findlater, Jane H. Rachel. $1.25.

Jókai, Dr. Maurus. A Hungarian Nabob. Translated by R. Nisbet Bain. $1.25.

Norris, Frank. McTeague. $1.50.

EATON & MAINS, NEW YORK

Hunt, Theodore W. English Meditative Lyrics. $1.

Lemmon, George T. The Eternal Building. $1.50.

GINN & CO., BOSTON

Von Kleist, Heinrich. Prinz Friedrich von Homburg. Edited by John Scholte Nollen. 90 cts.

The Sir Roger De Coverley Papers. Edited by Mary E. Litchfield. 50 cts.

GOVERNMENT PRINTING OFFICE, WASHINGTON, D. C.

Messages and Papers of the Presidents, 1789-1897. Compiled by James D. Richardson. Vol. IX.

D. C. HEATH & CO., BOSTON

Baumbach, Rudolf. Waldnovellen. 35 cts.

HENRY HOLT & CO., NEW YORK

Stacpoole, Henry De Vere. The Rapin. $1.25.

Hancock, Albert Elmer. The French Revolution and the English Poets. $1.25.

Lavignac, Albert. Music and Musicians. Edited by H. E. Krehbiel. $3.

LONGMANS, GREEN & CO., NEW YORK

Haggard, H. Rider. Swallow. $1.50.

THE MACMILLAN CO., NEW YORK

Cervantes, Miguel de. Don Quixote. Edited by Clifton Johnson.

Hewett, Waterman T. A German Reader. $1.

Brown, Mary Willcox. The Development of Thrift. $1.

Ali, Ameer. A Short History of the Saracens. $3.

G. P. PUTNAM'S SONS, NEW YORK

The Encyclopædia of Sport. Edited by the Earl of Suffolk, Hedley Peek, and F. G. Aflalo. Vol. II. $10.

FLEMING H. REVELL CO., NEW YORK

Hillis, Newell Dwight. A Man's Value to Society. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK

Robertson, Harrison. If I Were a Man. 75 cts.

Barrows, John Henry, D.D. The Christian Conquest of Asia. $1.50. (Morse Lectures of 1898.)

Fairbairn, A. M., D.D. Catholicism: Roman and Anglican. $2.

Symonds, John Addington. Sketches and Studies in Italy and Greece. Vol. III. $2.

Simon, D. W., D.D. Reconciliation by Incarnation. $3.

Dickens, Charles. Christmas Stories. Introduction and Notes by Andrew Lang. In 2 Vols. $3. The Mystery of Edwin Drood, and Master Humphrey's Clock. Introduction by Andrew Lang. $1.50. (The Gadshill Edition.)

Brontë, Anne. The Tenant of Wildfell Hall. (Edited by Temple Scott.) In 2 Vols. $4.

Masson, Rosaline. Pollok and Aytoun. 75 cts. (Famous Scots Series.)

Carlyle, Thomas. Historical Sketches. Edited by Alexander Carlyle. $3.

Scott, Sir Walter. Quentin Durward. Vols. I. and II. $1.60. (Temple Edition.)

THOMAS WHITTAKER, NEW YORK

Huntington, William Reed, D.D. Four Key-Words of Religion. 25 cts.

Witts, Florence. Frances E. Willard. 50 cts.

Creighton, Mandell, D.D., Bishop of London. Lessons from the Cross. 75 cts.

JOHN WILEY & SONS, NEW YORK

Winthrop, Col. W. Abridgment of Military Law.

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The Religious World

The Doshisha University

Our readers will remember frequent references in this department to the Doshisha University in Japan, concerning which there has been much anxiety during the last few years. It has been feared that those in control would entirely divert it from the objects for which it was founded. It was originally a distinctly Christian college. It was built chiefly by American Christians, in response to appeals made at the meeting of the American Board at Rutland, Vermont, in 1874. Its officers and trustees have always been Japanese. Indeed, none but Japanese could hold property in the Empire. It is difficult to estimate the exact motive which has led the officials of the University to take the course which they have taken. Whether they desired to make simply a non-sectarian institution, whether they wished to be entirely free from foreign influence, or whether they unselfishly sought entirely to banish Christianity in order to gain certain exemptions for the students, may be difficult to determine. The fact is that their course caused alarm among those who had furnished most of the money for the erection of the buildings and the support of the institution. The Deputation which was sent to Japan three years ago had to deal with this question. More recently a special agent, ex-Consul-General McIvor, has been sent out to look after the case. The result seems to be a complete return to the principles which were dear to the founders of the University. Recent reports state that the old constitution and the old policy of the University have been restored. For ourselves, we have never doubted the honesty of the President, Mr. Yokoi, and those who have been working with him. We believe they were mistaken, but that they were seeking to promote the best interests of the Doshisha we have no doubt. There are more factors in the problem than we can easily appreciate in this country. Now that the institution stands once more on the original foundations, it will require all the wisdom, the energy, and the charity of Japanese and American Christians to disarm prejudices, and so to administer its affairs as to enable it to accomplish the work anticipated by Neesima, its founder, and his consecrated associates.

A Zulu Chief to be Ordained

The Rev. John I. Dubé and Mrs. Dubé have made many warm friends in this country. For one thing, they have proved that people may come direct from Africa and have all the characteristics of their race, and be able, gracious, courteous, and scholarly. Mr. Dubé is a speaker of rare power, and a man of practical wisdom and spiritual insight. Mrs. Dubé is a lady in manner, being both graceful and womanly. We refer to these facts because they are aboriginal Africans. Mr. Dubé's father would have been the Zulu king if he had not embraced Christianity, and his uncle holds the position of chief. The father was one of the first-fruits of the labors of that eminent and godly missionary, the Rev. Daniel Lindley. The son came to this country and studied at Oberlin, and then returned to his people and labored among them for a while. But he was convinced that they needed industrial as well as literary and spiritual training, and he returned to this country to prepare himself for a larger work, and to secure means for the school which he wishes to start. He has been a great admirer of the institution at Tuskegee founded by Booker T. Washington, and, as nearly as possible, would like to duplicate it in Zululand. During his last visit to this country he has resided in Brooklyn and been a member of the Lewis Avenue Congregational Church, of which the Rev. R. J. Kent, D.D., is the pastor. The council for the ordination of Mr. Dubé to the Gospel ministry was held in that church. It is his purpose to return to his native land within a few weeks, and there take up his service among his own people. Mr. Dubé's intellectual gifts, and his earnestness of conviction and purpose, seem to assure for him a future of great usefulness, not only as a missionary, but as a pioneer of civilization in South Africa.

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The Anglican Church and the Poor Clergy

There is no doubt that the independent system of church government tends to development of the grace of giving, and especially of personal sympathy with the workers. This fact is well illustrated in the last Year-Book of the Anglican Church. The Year-Book of 1898 gave the voluntary offerings of the Church as £7,051,778. The new Year-Book shows a large increase, making a total of £7,506,354. This is an enormous aggregate, but a little analysis reveals some curious facts. The amount down as given for schools is £1,136,296; another deduction of £650,000 for other causes leaves the total for distinctly religious purposes at about £5,500,000. That is a magnificent sum, and shows that, even if the members of the Church do not realize their possibilities, they have no reason to be ashamed of what they are doing for the promotion of the large Christian enterprises. When they give to great causes, they are lavish; but when they are asked to contribute for the proper support of their own clergy, they ignore the most persistent and earnest appeals. This, it seems to us, can be explained only on the supposition that the members of the Church look to the State to bear the burdens of ecclesiastical administration. There have recently been several earnest appeals in behalf of the poorer clergy of the Anglican Church, and there is little doubt that in some instances they are wretchedly neglected. The reason, we believe, is to be found in the fact that the people have never been taught to care for their ministers. They are regarded as officers of the State, and the State is left to care for them.

The Hard-Worked Missionary Secretary

Perhaps no class of men in the life of to-day work harder and are less appreciated than the Secretaries of the great benevolent and missionary societies. Their places, to the unenlightened, seem sinecures. They are sometimes thought to be overpaid, and little more than figureheads. But those who know what is going on behind the scenes are aware that there is seldom more self-sacrifice on the field than in the offices of administration. The Secretaries feel the burden of the whole great missionary enterprise; they are freely criticised by those who are familiar with only a few facts; they are supposed to receive large salaries, when what they receive will do no more for them in New York or Boston than the salary of the missionary will do for him on the frontier. At the funeral of the Rev. Dr. Gillespie, of the Presbyterian Board, Dr. Wilton Merle Smith quoted some remarks of the Rev. Henry Jessup, D.D., of Syria, who temporarily discharged the duties of Foreign Secretary. They are worth quoting here. He said:

> Mr. Moderator, in declining in 1870 the post of Secretary of this Board, I was not afraid of work; but I can say that I would rather drive, as I have done, for miles over the range of Lebanon in midwinter, through snow from three to ten feet deep, or in August in a scorching sirocco, when the grapes were cooked on the clusters and turned white from the burning blast, or edit two Arabic newspapers with a Turkish censor waiting to cut out half the matter from the proof-sheets an hour before the time of issue, or preach in Arabic on a housetop in a bitter north wind, or by my tent door in a harvest-field with the black flies swarming in clouds, or read Arabic proof-sheets until midnight, or teach Hodge's Theology through Arabic gutturals, than to undergo for a series of years the mental and physical strain required of a Foreign Missionary Secretary. The Church does not realize it. It does not understand the perplexities, the problems, the great universe of care and responsibility which rests upon our hard-pressed Secretaries. The work of this Board, too, is by far the most exacting of all, for all the problems and details of administration in every little native church, in all the mission stations, are sent home for the Secretaries to solve. It is a very difficult matter to settle many questions, too, by correspondence, especially when such intervals of time must elapse between the letters. In other Boards these problems are largely absent. There are not so many details of administration. But the work of the Secretaries of the Foreign Board is as pressing and harassing as the management of a world-wide business enterprise, whose agents are all over the face of the earth meeting new conditions and problems in every field.

Dr. Jessup had had a wide and long experience, and knew whereof he was speaking.

Lord Kitchener and the Missionaries

Much has been made of what has seemed like the hostility of Lord Kitchener to missionaries in the Soudan. An apparently reasonable and satisfactory explanation has now been given. It seems that the great soldier believes that his first duty is to make sure that something like stability is secured before the region is opened for missionaries, or for any one else whose

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influence, however good, might hinder the process of pacification. He clearly appreciates the fact that his task is by no means entirely accomplished. When the duty of the soldier is performed, then there are assurances that the way will be made easy for those who are eager to enter with the blessings of a finer and more fruitful civilization.

More Fraternity Between Jews and Christians

We have learned of still another instance of fellowship between Jews and Christians which is well worthy of the attention of Christian people. The Jews of Bradford, Pennsylvania, recently remodeled their synagogue, and in January it was rededicated with appropriate services. The Jewish rabbi, Louis Reynolds, conducted the services, and, when the time came for the sermon, introduced as the preacher of the occasion the Rev. Augustus R. Kieffer, D.D., rector of the Episcopalian Church of the Ascension in that city. The rabbi described the Christian minister, in presenting him to his people, as one who had the spirit of Savonarola and Thomas à Kempis. Dr. Kieffer preached from Ezra vii., 27. We have examined the sermon, and find that while the preacher was loyal to the truth for which his own communion stands, he yet did justice to the truth which Jews and Christians hold in common and the work which can be best done by co-operation. A Christian minister, and he an Episcopalian, preaching the dedication sermon of a Jewish synagogue, is not a sight which has been common in the past, but it will be more common in the future. The walls between those who are truly religious are fast going down, and every instance like that above quoted has its direct influence in bringing about universal brotherhood.

Ceylon a Key to India

Nowhere is the promise, "And greater works than these shall ye do," being more literally fulfilled than in the island of Ceylon. In addition to the numerous branches of evangelistic, educational, literary, and industrial work so successfully carried on there for years by the American Board, the Ceylon Mission has a flourishing medical department, where last year over five thousand persons received treatment. Ceylon, from its strategic position at the foot of the Indian Peninsula, is recognized by all the religious sects as a key to the whole continent lying near it. The Roman Catholics have the best-equipped college on the island. The work of evangelizing India seemed a task of such proportions that even the bravest shrank from attempting it. But now the outlook is more favorable. When we see groups of native preachers and doctors, who have been trained in the Christian colleges of Ceylon, setting out into the great Hindu continent, we behold in them at least the beginning of the end of Buddhism; for such a religion cannot permanently resist the real philanthropy of Christianity. We should encourage the sending of medical missionaries to India, because Hindus limited by the caste system, and exclusive Mohammedans who could not be persuaded to enter a Christian church or to attend a preaching service, come in large numbers to the dispensaries for medical aid for themselves and their families. In them they have an object-lesson of the spirit of the Gospel. Their hearts are touched by the kindness and sympathy shown them, and after that the truth is willingly and often eagerly received. A brief illustrated pamphlet entitled "Ceylon a Key to India" shows how necessary it is to train native preachers and apostles for India, and what invaluable service the college and medical missions are doing to promote this end.

Notes

The American Sunday-School Union will celebrate its seventy-fifth anniversary in Philadelphia, in the Academy of Music, on May 25, Morris K. Jesup, Esq., the President, presiding. Several prominent speakers and leaders in Sunday-school work will address the meetings. The Society has organized over one hundred thousand schools, and nearly six thousand churches have grown out of the work. It employs over one hundred missionaries, chiefly in the sparsely settled parts of our country. It commenced its work with only one missionary. It is National and interdenominational.

In a recent paragraph we seemed to do injustice to the Rev. Artemas J. Haynes, associate pastor of Plymouth Church in Chicago, by intimating that when Dr. Gunsaulus resigned to succeed Dr. Hillis in the Central Church, Plymouth Church was left entirely without a pastor. The Rev. Mr. Haynes remains in the service of the church, as he was before Dr. Gunsaulus returned to the church, and also during his brief second term of service as pastor.

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Correspondence

The Sunday Dinner

To the Editors of The Outlook:

In your issue of February 18 (in the Home Club department) we observe with regret a plea for what seems to us a mistaken and unnecessary concession to an ever-increasing tendency to Europeanize our American Sunday.

The writer states that the fashion in New York to remove the family Sunday dinner from the realm of home to that of a hotel is one to be encouraged. Would not this aid in the destruction of one of the few remaining links which bind the family together? Modern life, with its business and social claims, seems to be ever up in arms against home life; and Sunday is usually the one day when the family may meet with leisure to foster at least a pleasant acquaintance with one another. That familiar intercourse—the essence of home—vanishes in the publicity of a hotel dining-room. Take the children alone; could the sweet memories of our childhood's Sundays, with their peaceful, softening influences, ever cluster around a restaurant dinner, however elaborate the menu? The drifting toward the European Sunday is often acknowledged and deplored by the religious and even the secular press. What could more tend to make the day a holiday than Sunday emigration to a café? For people of moderate means, too, it would add to the rapidly increasing expense of living.

Even the cause for this custom—the benefit to servant and mistress—might be questioned. In the majority of cases the domestics would not spend the day with their families, but in jaunts and excursions of a decidedly demoralizing character. Their work can be greatly lessened, and time for rest and recreation given them, by every considerate housekeeper who has the larger part of Sunday's dinner prepared on Saturday; and the informal Sunday night tea needs no assistance from the maids.

It would seem a fallacy, too, that the cares of a house-mistress have increased. In spite of outside demands on her time, how much is saved her by modern household conveniences, and how multitudinous are the household tasks that have been removed from the home to the factory; and what a wealth of already prepared food is at her command undreamed of by our grandmothers!

In one household where Sunday is notably set apart for family intercourse, a light lunch is served at midday, and the table set for "high tea" before the domestics' departure. At six a really hearty and delightful supper of salads and similar dishes, prepared before, is brought out by the ladies of the household, and the chafing-dish fills any possible deficiency. These Sunday suppers are famous in the whole connection as uniquely enjoyable family reunions, and the hospitality often reaches out to some one less favored—boarding, perhaps. What would be left of the charm of these particular family gatherings away from the home atmosphere in a private dining-room of some near-by café? The American *home* is being lost in boarding-houses, hotels, and apartment-houses, and the loss of a Sunday dinner at home would seem just one more encroaching step of the enemy, without giving material aid in the solution of that too much magnified question—the servant problem.

We have ventured to send you these few suggestions hoping you may see fit to give the readers of The Outlook the benefit of the other side of the question.

TWO HOUSEKEEPERS.

[This subject is discussed in an editorial in this issue.—THE EDITORS.]

The Home Garden

To the Editors of The Outlook:

The "Home Garden" is the latest success in the way of work among the children of the poor. It is a sweet bit of home life introduced into the heart of the up-town slums, with an open door for the children of the neighborhood. There are no clubs or classes, though much teaching is done. Even the sewing-school is called the sewing hour. There are books in abundance, games of all kinds, and music. Miss Anna C. Ruddy, the happy originator of the idea, lives in the Home Garden at

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424 East One Hundred and Fifteenth Street, New York. Twenty-five or thirty children gather daily out of school hours in the sunny little room. Some of these are truants and incorrigibles, but all alike enter into the spirit of the place. The experiment has proved a success, and should be duplicated in every mission center. The work is supported entirely by voluntary contribution, and will be enlarged as funds come in. Persons paying $5 a year or over are counted as co-workers and are kept informed of the progress of the work. *

A Misunderstood Verse

To the Editors of The Outlook:

In the Epistle for the Third Sunday after Epiphany occur the following words from Romans xii., 20: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: *for in so doing thou shalt heap coals of fire on his head.*" In other words, we shall inflict upon him a pointed spiritual pain. Again and again in my life these words of St. Paul have come to me with harmful effect. Often where my natural impulse was to forgive, or to "make up" in a childish way, the natural expression of the feeling, in some little kindness or attention, was checked by a remembrance of the words "in so doing thou shalt heap coals of fire on his head." I was ashamed that he should think me capable of anything so mean. I thought that if he, too, remembered these words, he must suspect the sincerity of my forgiveness! It has been the writer's privilege to hear these words read at least once a year in church, yet she never remembers hearing one word of interpretation of them. This is one example of the way in which the Bible is used and of the harm such use may do. Some morning one may chance to hear a bit of Jewish history. Presented as it is in the majority of churches out of its sequence and its historical setting, it is generally unintelligible and often misleading. Or, again, the chapters read may present truths of the highest spiritual and moral nature. Yet no more emphasis is laid upon these chapters than upon the former. All are read together rapidly, without explanation or interpretation. It is very seldom that the sermon which follows clears the matter up. Generally the sermon expounds some small part of one verse, and seldom enough the knotty portion of that. Either the people should be distinctly taught that the Bible is to be read as all great books of inspiration are to be read, interpretatively and sympathetically, or else no part of the Book, with the possible exception of Christ's simple moral truths, should be read without modern scholarly exegesis.

F. H.

[It appears to us better to understand Paul's phrase as generally equivalent to the modern sentiment derived from Christianity, that the generous treatment of an enemy is a noble revenge. It is as if the Apostle had said, The way to revenge yourself on your enemy is to do him a kindness. If we take this literally and endeavor to discover how doing him a kindness will gratify that spirit of revenge which we ought not to gratify, we totally misapply not only the Apostle's meaning, but his essential spirit. In the following verse, "Be not overcome of evil, but overcome evil with good," the Apostle leads up from the specific exhortation to a broad and general principle: Be not conquered by evil; but this direction can be complied with only by those who equip themselves with good, that they may thereby conquer the evil. This is the law of all Christian reform.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Kindly answer the following: 1. Is the philosophy of Dr. Paul Carus recognized very generally? How does The Outlook understand his conception of personality, both human and divine? 2. Wherein does the philosophy of Kant differ from that of Hegel? 3. What judgment does the *Zeitgeist* of to-day pass upon these philosophies? J. H.

1. Dr. Carus holds that "the soul consists of impulses, dispositions, and ideas," that "the ego by itself is an empty symbol;" in other words, that there is no abiding self, to whom the ideas, etc., belong. Many hold this view, but it is not the dominant view, or, as we think, the true one. His conception of God, so far as we understand it, is less open to criticism. God is, as he says, "superpersonal," *i. e.*, tran-

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scends finite conceptions of personality. 2. Briefly speaking, Kant's representation of God as external to the world is deistic; Hegel's is theistic, representing God as immanent in the world. Kant isolates the human individual; Hegel socializes man in God. Says Professor Andrew Seth: "The advance of Kant's successors, particularly of Hegel, was to connect the ethical as well as the intellectual experience of man directly with the divine life, and by so doing to root Kant's abstract individual in the historic life of humanity." 3. We must refer you to the many critiques. The influence of these men was never greater than now.

Kindly explain what you think is meant in Matthew xvi., 18, 19, and greatly oblige a subscriber. A. R. B.

Jesus gives Simon the name of Peter, or Rock-man, because his faith has reached the rock on which the church is built—the truth that Jesus is the Son of God. This rock-truth is also the key-truth to the kingdom of heaven among men, and Jesus gives it to Peter as such, that with it he may open the door to others. This key-truth is also a test-truth by which men are condemned or absolved ("bound" or "loosed") in the divine judgment, according as they reject or accept it. See I John ii., 22, 23; iv., 15. The language is symbolical, but Protestants regard it as applying not to Peter only, but to all who partake the faith of Peter in the divine sonship of Jesus.

1. What is the best work on Evidences of Christianity? 2. What is the best Outlines of Church History? Please give us your definition of Church, Christianity, and Christendom. D.

1. We are disposed to prefer Row's Bampton Lectures on "Christian Evidences in Relation to Modern Thought." 2. We doubt if any brief sketch is better than J. H. Allen's "Outlines of Christian History." 3. *Church*, the entire body of Christ's disciples. *Christianity*, the spirit and life which Christ inculcated. *Christendom*, the group of countries in which Christianity is professedly regarded by the majority of the inhabitants as the true religion.

1. What is meant by the expression "the new birth"? 2. In what sense was Christ the Son of God? 3. Is there any foundation for the belief that Christ was an ideal man and not God? C. M.

1. The birth of spiritual consciousness, recognizing one's filial relation to God, and entering into the acceptance and fulfillment of it. 2. Supremely so in the ethical sense, as animated by the Spirit of God dwelling in him in its fulness. (Colossians ii., 9.) 3. This: that an "ideal man," in the highest conceivable sense of the term, would be the highest manifestation of God possible in human life. But it is to be borne in mind that the divine and the human nature are identical in kind, differing only as the finite from the infinite.

How does your idea of punishment, given on page 377 of The Outlook for February 11, differ from the view held by the Universalist denomination? A. V. B.

It differs in this point, viz.: Universalists affirm that the issue of future retribution will be the restoration of all the subjects of it to ultimate blessedness. We find no sufficient ground for this conclusion, and make no such affirmation. We therefore leave the ultimate issue in the uncertainty in which it is left both by the New Testament, as we understand it, and by the best reasoning that we can apply to the subject.

1. Kindly explain John v., 28, 29. 2. Does the Bible teach that there is an intermediate state? J. L. E.

1. There is no explanation not open to objections. The least objectionable in our view makes it refer to a continuance of Christ's redemptive work among departed spirits. Compare 1 Peter iii., 19. 2. Some passages look that way, but the weight of evidence, as we think, is against it.

In answer to an inquiry, "A Country Priest's Week"—quoted at the Catholic Congress in Chicago—was written by Dr. Maurice Francis Eagan, of the Catholic University. It appeared in "Songs and Sonnets" (McClurg & Co.). E.

Can any of your readers put me in the way of finding a copy of a sermon preached by Dr. Henry Anthon at the fiftieth anniversary of laying the corner-stone of St. Mark's Church, New York City, 1845? W. F. B.

Kindly tell me if the following is a correct quotation and where it may be found:

"Heir of the self-same promises,
Child of the self-same God."

A. M.

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For the Little People

A Cheerful Giver

By Martha Burr Banks

Two little boys dropped in from play
At their grandfather's house, one winter day,
Smiled at the apples that grandmother brought them,
And spoke their thanks, as their mother had taught them;
But little Will glanced at his apple, dear lad,
And saw that 'twas finer than that Dan had,
So, quick as a wink, he turned to his brother,
With, "Take this one, Danny, and I'll take the other."

"All right," said Dan, and away the boys went,
Each one with his treasure well content,
While, with never a thought of regret or pride,
Unconscious quite and satisfied,
Will buried his teeth in the coarser skin,
Happy and warm his soul within,
Enjoying Dan's apple, the kind little elf!
Because Dan had it and not himself.

Ah, laddie, would we were all like you,
Loving and generous through and through;
Not waiting to measure how much we can spare
When called to add to our brother's share,
Not pleased with ourselves or with our giving,
Nor taking delight in our own good living,
But, aglow with the love of our neighbor, find
Our joy in the joy of all mankind.

The Filipino Boys

At present we are all interested in the Philippine Islands and the people who live in them. A soldier now in the Philippines says that the little boys there are like the little boys here. They imitate men in their play; they play being men, and above all things they love to play soldier. He writes that a small Filipino boy near their camp has watched the soldiers go through their manual of arms, and that it is quite astonishing how well he can take his companions through a drill with sticks for guns. He can give all the orders for marching, and carry his soldiers through the several marches. He has learned all the bugle-calls, and the tunes the bands play, and sings them. He will call his company of young soldiers out, and call them to attention, and sing the songs to them. The people seem to love music, and learn it readily, and whistle in evident enjoyment the tunes learned from the American band.

A Cottontail Rabbit and His Terror

By Michael Gifford White

There was at one time a cottontail rabbit who by degrees permitted himself to fall into a highly nervous condition.

Indeed, so mentally prostrated did he at last become that he was actually afraid to leave the precincts of his burrow, for fear of either being shot at by a man or killed by some other enemy. So, while his mind became possessed by all kinds of fancies, his body grew thin and emaciated, and he was, in truth, a pitiable object.

One day, having been compelled by necessity to venture out in search of food, he suddenly returned in the last extremity of terror.

"Hullo! have you been shot at?" cried one of his neighbors, after the nervous creature had partially recovered his senses, on being assured and reassured that he was in absolute safety.

"No, indeed," he replied. "It was worse, far worse, than that," and he shuddered at the very recollection.

"Were you chased by a dog, then?" demanded another rabbit.

"Oh, no," and he shuddered again. "Far worse, I assure you. I was beginning to nibble, when a most fearful-looking creature stole up, as if out of the earth; and as I ran, it ran after me. It was something like one of ourselves, only much larger, quite black, and noiselessly kept pace with all my movements. I only just managed to scramble into the burrow as it was about to seize my hind quarters."

The other rabbits were much astonished and themselves not a little alarmed at the account of such an adventure, until two

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or three of the bolder among them, having at length summoned up sufficient courage to steal to the mouth of the burrow, could see there no such creature as had been described, and finally returned with the intelligence that they had failed to discover a reason for their companion's alarm.

Upon this, the timid animal was, after much argument, persuaded to go with the others, and point out the creature that had so overwhelmed him with terror.

With fear and trembling he crept out of the hole, but had no sooner done so than the brilliant sunshine, casting a large shadow of his own person directly in front, caused him to utter a loud squeal, and, to the greater astonishment of all his companions, he again plunged into the burrow, declaring that the dreadful monster was surely right at his heels.

Three Modern Knights

In a big tenement on the East Side of New York, where very poor people live, two brothers and a tiny sister of four live on the first floor. On the top floor of the big house lives a crippled peddler. He is poor, but he loves children, and he especially loves the tiny little girl on the first floor. She did not fear him because he was deformed; she probably did not notice it, for he was so kind, gentle, and generous to her. When she knew he was home, she would go up the long flights of stairs, dark and dirty, to the little crippled peddler, and he would play with her and tell her stories.

One day, recently, the little girl went upstairs to her friend; it was so cold and the streets were so full of snow that the peddler could not go out.

Suddenly through the great tenement rang the cry of "Fire!" In a minute there were shouts and cries all through the house and the street. The peddler knew he could not carry the tiny little girl down stairs. What was to be done? Suddenly the little nine-year-old brother burst into the room and caught his little sister in his arms and started down the long flights of stairs. When he reached the ground floor, the smoke was so thick and he was so tired that he could carry his little sister no further. Both stood in the smoke in the dark hall clinging to each other and crying, when through the smoke came another small boy—the twelve-year-old brother. He joyfully caught up his little sister in his arms, took his brother by the hand, and hurried through the smoke into the street just as the firemen came.

The peddler at the top of the house knew that a man who could not move lived in the room below his own. He went down to him, carrying his bedclothing to wrap the man in, and got him near the fire-escape, for he knew the brave firemen would raise ladders to them and help them out of the burning building.

These people did not look like heroes. The peddler is just a push-cart man, weak, crippled, not clean. Doubtless boys have often thrown snowballs at him, and laughed at him if he grew angry. The two brave, loving brothers were two little Jew boys to the people who knew them, with jackets not overclean, and hands that could not be kept clean. But under their dirty jackets and in the twisted body of the push-cart peddler were hearts brave, true, and loving as ever beat under armor of knights of old or modern knight going to free the Cuban from Spanish injustice.

A Little Girl's Visit to the Queen

Mr. Gladstone's little granddaughter, Dorothy Drew, was a great favorite with her noble and distinguished grandfather. She spent a great deal of time with him, and, as the greatest people in the world thought it an honor to meet Mr. Gladstone, it is doubtful if any little girl has ever met a greater number of distinguished people than little Dorothy Drew. She was invited to visit the Queen at Windsor Castle, and this is what she says:

An Indian man whom the Queen likes very much was at the door. The next moment we stood before the great Queen whom grandpapa served for sixty years. She was just another woman like grandmamma, with a white cap on her head. I courtesied and kissed her, and told her my name, Dorsie, and of grandpapa, and all our pet names at Hawarden Castle. The Queen put on her glasses and asked me to go to the other side of the room so that she could see me better. Then she took a little jewel-case and said, "This is for you." I opened it and saw a darling little brooch with a diamond V, a diamond R, a turquoise I, and a little crown at the top, made of red enamel. I courtesied and kissed her hand, and said, "Thank you very much." She looked very nice and kind, and I liked her very much. The Queen kissed me again, and mother and I went away.

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[Publisher's Department]

Fifty-third Annual Report

OF THE

Connecticut Mutual Life Insurance Company

To the Members:

In connection with the following comments upon our business in 1898, we ask your careful reading of the Financial Statement which is printed in another column, the items of which are, therefore, not repeated here.

It is very gratifying to be able to say that, notwithstanding the many untoward conditions of the past year, its main results, so far as the Connecticut Mutual is concerned, have been satisfactory. The mortality has been favorable; the lapses and surrenders were relatively few; the amount of business in force and the premium income have increased; the assets have increased by $598,345.46, and the surplus by $160,225.23; the company's own unique standard of economy has been maintained; it has made the cost of its insurance less than that in any other company through its larger average dividends, which it has not had to reduce for the year 1899; its securities have largely increased in market value; it has maintained its conservatism at every point, and is prepared with growing strength to repeat in the future its unrivaled success of the past fifty-three years.

ASSETS, LIABILITIES, AND SURPLUS

The admitted assets Jan. 1, 1899, were $64,182,387.27; the total liabilities were $56,665,845.20, leaving a surplus of $7,516,542.07. Of these liabilities, $55,361,814 is the reserve from former premiums required to meet the increasing mortality of the future from the increasing age of our members, their premiums remaining uniform except as decreased by yearly dividends. The legal standard of solvency requires this reserve to be computed on the assumption that the companies will earn 4 per cent. annual interest as long as any of the policies in the account may continue; a possible period of sixty or seventy years.

In 1882, the Connecticut Mutual, alone among the companies, anticipating the great decline which has taken place in the rate of interest and is still in progress, based its premiums and reserves for all business thereafter on the assumption of earning only 3 per cent., as the highest safe calculation for so long a future. This makes our reserve $1,822,059 larger than it is by the legal standard of solvency, and our surplus correspondingly smaller. By that standard our reserve liability is $53,539,755, and our surplus $9,338,601. Thus have we long been steadily preparing for that which is now startlingly evident to all.

INSURANCE IN FORCE

The early months of the year gave promise of considerable increase in business, which was checked by the outbreak and progress of the war; but so small relatively were our lapses and surrenders that we, nevertheless, made a gain in the amount of business in force. The persistence of our business is a most gratifying feature of our experience. It adds steadiness to all our operations, gives us the greater benefit of care in the selection of risks, and materially assists to keep down the expense account.

We had in force Jan. 1, 1899, 66,862 policies for $158,078,850; an ample business for securing the most satisfactory results to policy-holders, and presenting less difficult problems in management than pertain to a business of several times greater magnitude.

A FAVORABLE MORTALITY

We had a very favorable mortality experience for the year, the losses incurred being so much less than those expected by the Mortality Table and provided for by our premiums and reserves as to make a saving of $541,268. While our death rate varies somewhat from year to year, such has been the care exercised in the acceptance of risks that the variations have so far all been well within the amounts called for by the Table, affording very material savings. In no year has such a saving failed to be effected.

THE INTEREST RATE AND ITS INCIDENTS

The past four or five years have been notable for the great volume of loans paid off by borrowers, for a great diminution in the demand for loans by new borrowers, the consequent accumulation of funds awaiting investment, and a decline in the rate of interest pending a revival of demand. The hard times of the early nineties, with the panic of 1893 and the depression following, made a great many solvent borrowers anxious to get out from under the burden of debt and interest paying, and forced a great deal of foreclosure in the case of insolvent or embarrassed borrowers. The condi-

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tions have not yet so far changed for the better as to re-establish the demand and the rates for money. It has, therefore, during the past year been more difficult than usual to keep money satisfactorily employed. The money received in payment of loans has not been absorbed by loans of like character, and has had to seek investment in bonds of a high class for security, but at a lower rate of interest.

The conditions which have so affected the rate of interest have not only caused the liquidation of many loans by foreclosure, but have prevented the real estate market from recovering its normal activity so as to cause the reabsorption of the foreclosed properties by individual holders. The real estate market is the last to respond to either favorable or unfavorable influences. When the market recovers its tone there is good reason to believe that our properties, taken as a whole, will prove worth all they have cost. Our past experience under like conditions fully justifies that belief. Meantime, we are in a condition to await a return to conditions which will enable us to sell at fair prices.

The stocks and bonds which now form a large item of our assets (at a market value of over $20,000,000) are of the best character for security, yielding as fair a rate of interest as the times allow upon investments of the highest class. Only one item of these securities is in any questionable condition. The City of Austin, Texas, after receiving the money for an issue of $40,000 of bonds and paying interest on them for fourteen years, has now refused further payment, and denies its obligation, alleging a technical defect in its own compliance with the complicated laws of the State. The matter is being properly cared for.

This item aside, our assets are in a thoroughly sound condition.

THE DISTINCTIVE POSITION OF THE CONNECTICUT MUTUAL

We desire to call most careful attention to the particular, and, as we believe, the peculiar value of the Connecticut Mutual to its policy-holders and to the insuring public, and especially to those principles and practices which so widely distinguish it from the great competitors.

In the intense struggle between many of the companies during late years for pre-eminence in the volume of new business and premium income and in rapidity and magnitude of growth, certain fundamental facts have been put aside by the companies themselves and concealed from the public; false motives have been appealed to in support of schemes radically defective in character; practices have been widely introduced which are destructive in tendency and vicious in every aspect; entirely false tests of success have been set up to justify more than doubtful means, and the simple ends of real life insurance, and the simple means and tests of a real success, have been ignored, denied, and contemned. Some of the companies which have resorted to these things have won great magnitude; but it has been done by persuading the public, in the hope of personal profit, to invest in schemes many of which avoid even the name of life insurance, which in operation destroy equity and all mutuality between policy-holders, and which have been cunningly devised to conceal from policy-holders the enormous cost at which the competition has been and is being conducted. Dividends are postponed for long periods of years in the certainty that those who do not continue on through them will not have the chance to see the effect of a high expense rate, and in the hope that these will go out in such numbers that they will leave enough behind for those who do continue through to make them indifferent to the general high cost.

Against the almost infinite number of such plans, made to look desirable by various devices, we ask every man who has a family to protect to carefully note what is the real purpose, the true motive, the true methods, and the proper cost of life insurance, and the manner in which the Connecticut Mutual illustrates these things in its business.

THE REAL PURPOSE OF AND TRUE MOTIVE FOR LIFE INSURANCE

When a man marries he makes his wife practically helpless and dependent upon himself. His children come into the world utterly helpless and dependent on him. He has created, of his own free will, a helpless and dependent family. They depend on him for protection against their need and their helplessness. Society looks to him to protect it against the helpless dependence which he has created. By every obligation which can appeal to unselfish affection, honor, and conscience, he is bound to protect his family against the helplessness and dependence which he has imposed upon them, and to protect society against the burden which belongs to him because he has made it. And this he does, ordinarily, by his own productive labor. While he lives he works and earns, and his earning supplies the family's need and is their protection in their helplessness and dependence.

But his life is not certain for an hour. His family are under the constant risk of losing it and all it does for them, and of being left, still helpless, still dependent, with the protection gone. It is this continued risk which he has put upon them; it is this unprotected helpless dependence to which he has exposed them; it is against this which he is therefore bound to protect them. He is bound to provide at once and to have always ready a sufficient substitute for his earnings after he is gone.

There is but one possible way to do all this. Thrift and saving alone cannot do it. If he lives long enough and saves, he may after many years have enough for the purpose. But that is as uncertain as his living to earn the daily bread. The family's risk is now, every day. The effect of saving and laying aside in ordinary ways is far off in the uncertain future. The family needs instant and constant and full protection against an instant and constant risk. They can have it in but just one way: the man must take of his savings a sufficient amount and use it as a life insurance premium. His small annual saving so used will provide in-

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